

Christian Advocate

MAY 25, 1961



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MARSHALL T. STEEL

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CHURCH BIBLICAL INST
ILLINOIS

The NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

America's outstanding exponent of positive thinking, Dr. Norman Vincent Peale, vowed recently that he was through with having anything ever to say again about politics. He became involved in the 1960 presidential campaign when he associated with a conference of ministers who protested against electing a Roman Catholic as president. "For the rest of my life, I'm going to preach the Gospel," Dr. Peale said in an address at St. Paul, Minn. "I'm through with commenting on anything at all political." Dr. Peale said he "wandered like a babe in the woods" into the ministers meeting, and "I didn't have the sense to leave." He insisted that he never opposed Mr. Kennedy on religious grounds.

At least one Protestant editor believes that Protestants have been more guilty than Roman Catholics in using pressure tactics to achieve objectives by legislation which they were unable to attain by persuasion. Dr. G. Elson Ruff, editor of *The Lutheran*, official weekly news magazine of the United Lutheran Church, made the observation in an address to the Toledo Ministerial Association. Even so, Dr. Ruff says, the present Church-State issue makes it necessary for Protestants to match the current letter-writing campaign by Catholics who are making an all-out drive to obtain federal aid for their schools.

Russia's dramatic accomplishment of putting a man into space stirred the following comment from the world-renowned Swiss theologian, Dr. Karl Barth: "This is an event which counts in the scientific, political, and perhaps the economic order of things, but not in the theological order. This poor man has circled the earth—so much the better for him, or so much the worse! But one day, we will die, and what will matter for him, as for us, is not the fact of circling the world, but what he did with his life. Certainly the event is important, even stirring, but its significance should not be exaggerated. The circumstances in which we live change, but we remain in the created order. Many things have changed since ancient times, and many things will

change yet. But basically nothing changes."

A Baptist seminary president is being subjected to pressure by laymen of his denomination because he permitted the Negro integrationist leader, Dr. Martin Luther King, to speak at the school he heads. If the laymen have their way, Dr. Duke McCall, president of the Southern Baptist Theological Seminary, Louisville, Ky., will be ousted. His critics plan a showdown at the church's annual convention meeting this week in St. Louis. Among those supporting Dr. McCall is Dr. Ramsey Pollard of Memphis, president of the Southern Baptist Convention who defended the seminary head by saying, Dr. McCall "has the confidence, love, and respect of our people."

Some public school administrators see that there is some religious influence at work in the schools they direct. A Methodist Sunday-school teacher and principal of the Philip Livingston Junior High School in Albany, N.Y., Charles S. Walker, says that the philosophy of the school for which he is responsible holds that "each child is born in the image of God and whatever becomes of him depends on you and me as members of the society in which he lives." The 1,200 pupils and teachers of the school rise and repeat the following slogan each day before classes begin: "I, alone, can do nothing; we, with God's help, can do anything."

Protestant Episcopal clergymen throughout the country consider alcoholism as the major problem in their counseling work. This is the conclusion to be drawn from a recent survey among these clergymen conducted by *The Episcopalian*, national monthly magazine of that denomination. Other problems next in the order of their importance were family difficulties, and personal crises. In last place are questions about Christian doctrine, discipline, biblical interpretation, and liturgical worship.

Three minutes after spaceman Alan B. Shepard, Jr., blasted off from Cape Canaveral, Fla., he exclaimed, "What a beautiful view." This first comment from America's first man into space is strongly reminiscent of a familiar phrase that occurs several times in the first chapter of Genesis, "And God saw that it was good." Continued space exploration can only reaffirm our essential belief in the goodness of all that God has created.

Abilene, Tex., now has a city ordinance that makes parents and theater operators liable to fines of up to \$200 if they allow children to see "objectionable" movies unaccompanied by an adult. The new law also provides for the creation of a nine-member board with power

to classify films as "acceptable," "objectionable," and "banned." Outright censorship has never been popular in this country, but in the fight against exploitation of the young, the idea of movie classification seems to be gaining support. Also, making parents responsible for the actions of their children appears to be a healthy sign in these times . . .

Dr. Joseph Sittler has told a conference of attorneys that "Roman Catholic thinkers are much more concerned and active than Protestants in their efforts to articulate a theory of law." Citing the enormous momentum of traditional natural law doctrine behind the Roman Catholic Church, the University of Chicago Divinity School professor said that "only consideration of a most responsible kind" can cause a Christian to reject natural law. He concluded that nothing short of a recovery of the biblical understanding of the religion of nature and grace would offer a worthy alternative to Catholic natural law doctrine. Dr. Sittler was addressing a group of lawyers, law students, law professors, and theologians of his United Lutheran Church meeting in sessions on "Christianity and Law" at Greenwich, Conn. His remarks point up the need for Protestants to further ground their polemics in the Bible, our central source of authority . . .

Americans attending the World Council of Churches' forthcoming Third Assembly should present an image of "listening guests," not "shouting salesmen." This suggestion was made at a meeting at Buck Hill Falls, Pa., by Dr. Paul Minear, the new director of Faith and Order for the Council. Our Christian witness at the New Delhi Assembly, November 18 to December 6, should be the "shout of captives who have discovered the open door of emancipation." It should not be, he told the delegates who will be going to India, the "arrogant archaic bombast of religious imperialists." Dr. Minear also told the delegates that the word *diakonia*, or service, has suffered great deflation and insisted that it be "reminded by constant reference to the kind of service given to his enemies by Jesus Christ."

the cover

With June come graduations, and with graduations comes a renewed awareness of the church's stake in higher education. Our cover subject this month is one of Methodism's college presidents, Marshall T. Steel, of Hendrix College, Conway, Ark. Dr. Steel came to Hendrix from a distinguished pastorate at the Highland Park Church, Dallas, Tex. Other higher education notes in this issue include an article on page 10 by Morningside College president J. Richard Palmer, and a discussion of church-related institutions on page 9.—Photo by Paul Faris

COMMENT

Broom Christians

ONE OF THE statistical reports given at an annual conference this summer will include Mr. Ten Million. If prior estimates prove correct, Methodists should move past the impressive 10 million membership mark this year.

Mr. Ten Million may be a transfer from the Lutheran church with a thorough grounding in the meaning of the Christian faith. He may be a young executive who has spent six months in a Methodist pastor's training class for new adult members. He may be a teen-ager who has been in a Methodist Sunday school all his life.

Or he may be a "broom Christian."

This term comes from those early missionary days when Roman Catholic priests baptized entire villages in China by lining the people up and flinging holy water over them with a broom. It is similar, of course, to those "rice Christians" in India who found Christianity appealing because the friendly white people gave them something to eat.

Things are a little different in a Christian culture, but there is a growing feeling that we have our own version of the "broom Christian" in the church today. Our membership rolls are occupied by large numbers of people who are there because the local Methodist parson liked to visit as much as the Baptist preacher liked to fish.

If Mr. Ten Million is a casual convert, perhaps he provides a mirror for each of us. His presence in our midst reminds us that no one escapes completely from this designation. Each of us knows that our understanding of and commitment to the Gospel is limited. But more than this, Mr. Ten Million offers us a chance to reform a statistical, status, and success-minded church.

In another generation our "broom Christian" might have been a "cultured despiser" of Christianity remaining outside the Church. But in 1961, to stay outside the Church is to be despised by the culture. So he is in the fold. And within the fold he offers a creative potential for the Church's continuing reformation. Finding himself inside the Church, he may look around and start asking questions that will provoke us into a new appraisal of the way we are performing our mission.

The "broom Christian" will not nod piously when we proclaim "Jesus Christ is Lord." He will ask, "What do you mean by that?" He may seriously question some of our cherished beliefs and procedures. He may even talk like a heretic. If so, we will do well to remember that P. T. Forsyth said: "A live heresy is better than a dead orthodoxy."

Welcome to the fold, Mr. Ten Million, even if you are a "broom Christian."

Methodism's Two Approaches

METHODIST leaders in two great program areas met during the period April 24 to 28. The first National Convocation on Christian Social Concerns held a five-day session in the nation's capital, while the General Board of Evangelism was holding its annual meeting in Miami Beach. In each instance, participants were privileged to sense something of the greatness of those areas of Christian action.

Both groups were concerned with change. In Washington, the more than 1,000 delegates were primarily concerned with *changing environment*. In Miami, 100 evangelism leaders were more directly concerned with *changing individuals*, discussing and planning for more effective ways of confronting uncommitted persons with the Christian Gospel.

There was something daring, venturesome about the Washington meeting. Perhaps never before had as many socially concerned Methodists, prophets and would-be, shared fellowship, discussion, and worship. One might have expected some great witness in the form of a statement to be passed on to whomever is concerned. But not so. A program co-ordinator, summing up the five days, said, "We began with trumpets and ended without a message." A talented trumpeteer had called the convocation to order at the opening session, and the last hour of open discussion ended with the report of the message committee being referred back to the committee, the Board of Christian Social Concern's executive committee, and the Board's staff for further consideration before being channeled to churches as the convocation's report.

Evangelism leaders, while engaged in equally important tasks, went about their business in less dramatic ways. Staff reports, committee meetings, program and policy recommendations, consideration of more effective ways of evangelizing, inspirational addresses—here was 20th-century evangelism at work on the general church level. If any Methodist thinks reports, numbers, and statistics constitute the major concern of these brethren, he will find little in the Board's minutes to support his contention.

Neither the Washington nor Miami Beach meeting had a statement for the world. But each sent back into churches across Methodism persons with new social and evangelistic zeal which undoubtedly will find expression in word and deed. This kind of witnessing could be more effective in the final sense than issuing statements, which too often become substitutes for getting actively involved in an issue for Christ's sake.

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Leland D. Case, *Editorial Director*

Ewing T. Wayland, *Editor*

James M. Wall, *Managing Editor*

Floyd A. Johnson, *Art Editor*

Warren F. Clark, *Business Manager*

John H. Fisher, *Advertising Manager*

Thomas B. Newton, *Circulation Manager*

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OPEN Forum

LETTERS TO THE EDITORS

Sit Down and Wait?

EDITORS: It is interesting to note, from scanning your editorial page [*Comment*, Mar. 16, p. 3], that neo-orthodoxy has finally come to Methodism. For a long period of time Methodists have been able to resist the siren notes from the flute of the Pied Piper of Basel; they have held to a realistic faith in the supreme dignity of man under the Fatherhood of God.

Unlike the Barths, the Brunners, and the Niebuhrs, most Methodist ministers at least were able to face the natural and man-made catastrophes of the past 40 years with a confident faith and hope that, despite temporary set-backs, the human race was still evolving toward the long-distant goal of Christ's highest dream—the kingdom of God on earth.

It is now apparent that the Methodist machine must gear itself to the existentialist philosophy which emanates from the "halls of union," but more directly from the sidewalk cafes and coffee houses of Europe, where disillusioned intellectuals wallow almost masochistically in the spirit of existential despair. Our modern seminaries have done an excellent job of conditioning our younger clergy to the acceptance of the supposed reality of this fellowship of doom. The bad is established and the machine must adopt it if it is to retain its institutional popularity.

Despite the fact that I am a veteran of World War II and should, by virtue of having seen the "abomination of desolation," standing arrogantly in the shrine of hope, lose my nerve and retreat to the sure shores of the New Reformation theology, I regret to say that something within me recoils from such self-surrender and cowardice. I know more than some of the lecture-hall dilettantes what raw reality is, but this knowledge does not prevent me from believing in the potential goodness of all men and of society, perhaps after many more catastrophic setbacks to be experienced in future years.

Instead of sitting down to glory in my own impotence waiting for God to solve the problem of the future for the world in some supernatural way beyond history, I will employ the "activistic zeal," which "shallow humanitarians" are accused of possessing, accorded to me by the "Wholly Other" to alleviate human suffering in the name of Christ in an attempt to bring the dream of the King-

dom a few centuries closer to reality. My only thrusts will be against the infiltration of a passive debilitating Christological irrationalism into the Holy Spirit-inspired Methodist Church into which I was born and by which I was ordained to "promote" the Gospel of individual and social redemption. Christ will be Savior and Lord to me only as I do this.

R. E. ALLTEN

Orono Methodist Church
Orono, Maine

Action on Camera

EDITORS: Re your timely article *Should Weddings be Photographed?* [Feb. 2, p. 12]. Time was when we asked that no pictures be taken during a wedding ceremony. We felt that flash bulbs flashing would detract from the solemnity of the occasion. The professional photographers would always ask about taking pictures during the ceremony and we appreciated their courtesy. The amateurs would not ask but proceed to keep a continual flashing of bulbs through the entire ceremony. So now when a professional photographer asks me about pictures during the ceremony I tell him that whatever arrangements he and the couple make will be all right with me. I could not see restricting the good cameramen while the discourteous amateurs ran wild with their little Hawkeyes....

KELVIN L. McCRAY
First Methodist Church
Monteno, Ill.

A Gimmick to Promote

EDITORS: As a Methodist pastor who is an active anti-Communist, and as such is concerned with what he believes to be appeasement tendencies in some quarters of the church, I wish to commend you for your editorial, *A False Identification* [*Comment*, March 2, p. 3]. Both as a Christian and as an anti-Communist I am disturbed when opposition to Communism is used as a gimmick to promote church programs.

BOB EVANS
University Methodist Church
Wichita Falls, Tex.

EDITORS: Your *Comment* entitled *A False Identification* is surprising with its softness to communism and its failure to follow the forthright example of Jesus. Does the author want Methodism to be

"me too" to those who claim Christianity is a religion? As a religion it must live with other religions.

Christianity and a Constitutional Republic such as our nation's fathers planned do have some common elements. Plain democracy does not. Neither does communism. Methodism helped in the experience and history of our nation to draw it closer to God, but, with the enlargement of the physical church it apparently now seeks to be "soft" on those who are in direct opposition to the whole life and Resurrection that Jesus presented to all nations.

Religion is of the mind. Communism is a religion. Man can make up anything. Christianity is of the heart. It is truth. Religion is man forcing himself to worship something or somebody. Christianity is the Holy Spirit actuating man when he chooses to open his heart to Christ.

Religion crucifies Christ. Christianity worships him.

HARVEY E. STOEHR
Member, Kensington Methodist
Church
Philadelphia, Pa.

Reprint

EDITORS: Thank you for the excellent story on the University of Georgia [*News and Trends*, Feb. 2, p. 24]. I reprinted an edited version of your story on the back of my next Sunday's bulletin. I wish every church in Georgia would reprint the story.

JOHN PATTON
Tillman Memorial Methodist Church
Smyrna, Ga.

The Student-Pastor's Problems

EDITORS: As an undergraduate student-pastor, I find myself in sympathy with Dean Strunk's concern [*The Undergraduate: Student or Pastor?* Jan. 19, p. 5] for the effect of this work load on the individual student-pastor and the church which he serves. There are, in fact, many problems which must be met by the person who tries to serve a small church satisfactorily, and still do justice to his academic preparation. Pastoral calls, board meetings, and sermon preparation must be tightly squeezed between term papers and examinations.

While the great demands of the ministry certainly encourage the pre-seminary student to put forth his best effort, this doesn't mean that he will decide not to serve in a student charge. I do not know any serious pre-ministerial student who plans to enter the ministry because it promises security, prestige, and easy work. If there were no pressing need in a church which must be served by a student pastor, there would probably be no attempt on the part of a student to meet such a need.

It is true that this situation faces the student-pastor, but from the student-pas-

tor's point of view, the student charge presents an opportunity to serve in a place where others, better trained though they may be, do not reach, simply because they are not there. And from the point of view of the church, the student-pastor has his university library, a helpful district superintendent, advice from full-time ministers in his area and from a town and country advisor on his school's campus to help meet the problems which arise.

I would agree that these advantages do not compensate for the necessary preparation which a seminary education gives. I put my school work before my church work, except in cases of illness or other emergencies, because I feel that a student-pastor must realize he will be better able to serve his church when he has completed his education.

My pastoral work may be inadequate because of my school work, but as long as there is this present need in the church, I see no special advantage in not doing the very best that I can to help meet it.

W. GREGG MONROE

*Jefferson Methodist Church
Student, Willamette University
Salem, Ore.*

EDITORS: As a student pastor I found *The Undergraduate: Student or Pastor?* to be an unkind stab at the men who are or who have been student ministers while in college.

While I agree that it is up to the student to make the most of his college education, I disagree with the dogmatic, academic attitude he takes in pointing this out. Instead of calling the church to do something about the situation, which it must if the situation is as bad as he describes, he claims it is up to the student to do this. If the situation is really deplorable, let the General Conference rule that no one be appointed to a church until he has completed his seminary education. In reality the student is often caught between the "devil" of college administration and the "deep blue sea" of indifference on the part of the church in general.

Also, call it "pragmatic practicality" if you want, but many whole areas would be left without the services of any minister if it were not for the students.

I agree that the undergraduate pastor has an impossible task before him, but which pastor hasn't?

WILLIAM W. KAISER

Wharton, N.J.

Halleluia

EDITORS: Halleluia for Methodists That Don't Exist [Mar. 2, p. 10]. In regard to church membership reports Methodists are anything but accurate! I have spent five of my five years in the active pastorate trying to reconcile people, names, and numbers!

I have climbed into attics, basements,

out-buildings, and upstairs closets in search of church records, only to have a member marked "deceased" on the record walk into church on Sunday—not to mention the fact that the chairman of the official board was not recorded as a member, and two of the former pastors and their families were still recorded as members (one of them died in our parsonage)!

In one place I found 15 different membership lists in five different books—some alphabetical, some chronological, some a combination of both! When each name on each list was copied on a different card (along with all recorded information) we came up with 2,500 cards (our membership is less than 400).

The worst result of fouled up records is that people are forgotten. One old record revealed a member of my church who was dying of cancer within sight of the church. The record was found in an upstairs closet in another town, and his name had been left off when the new active list was made!

WILLIAM P. HALL, JR.

*Selma Methodist Church
Selma, Va.*

EDITORS: The article *Methodists That Don't Exist* touches a great need of the church—that of greater efficiency in the keeping and preservation of membership records. The deplorable gaps often found in local records would be eliminated by the use of his method, and the time wasted in gathering information on inactive members could be used in an effort to reactivate them.

I do not, however, agree with Mr. Wier's emphasis on possible dishonesty in the present keeping of records. I feel that it is rather a sense of futility—the realization that the present system is outmoded and inadequate.

DAVID A. WILSON, III
*The Goshen Circuit
Goshen, N.J.*

The Whole Truth

EDITORS: Right thinking about the Gospel has finally appeared in print. I breathed a prayer of thanksgiving after reading Earl H. Furgeson's article, *The Gospel: What Is It?* [Dec. 22, p. 12].

Earl H. Furgeson is like Martin Luther. He is a professor of theology. He has a deep understanding of the Bible. He has the strength and courage to take a stand. He has gained enemies, but will find protection with his friends. He helps to make religion more meaningful and worthwhile. He is involved with the Reformation.

Mr. Furgeson is where he ought to be, in one of our schools teaching men the truth.

WILLIAM H. WATERS
*The Center Moriches Methodist
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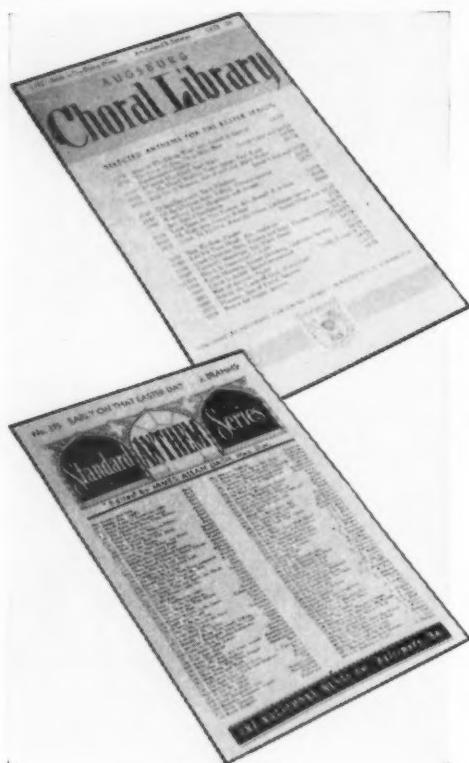
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Message and Vehicle In the Old Testament

A plea to re-mythologize biblical accounts.

By PHILIP C. HAMMOND

PROMPTED by motives running from sheer fundamentalism to theories of progressive education, there has been a growing trend in American religious circles to remove from the Old Testament certain myths, legends, and folk tales which are integral to its very nature.

The ultra-conservatives have effectually accomplished this by stressing biblical literalism. By insisting on the verbal inerrancy of the text, including that type of material which would ordinarily be dismissed in literature as fanciful, this group has "de-mythologized" the Old Testament by attempting to make all of its content *de facto* "historical."

Those who profess to seek a modern view of the Old Testament have done the same thing by demanding the absolute removal of the identical material as being *de facto* "unhistorical." Thus, the biblical stories which are not empirically demonstrable, historically supportable, or reasonably creditable to the contemporary Western mind, are deleted in favor of some ethic, moral, or social teaching supposedly to be found in the residue.

The secular elements of American culture have accomplished a similar result, but by and for commercial reasons. Hence, books based on the Bible, motion pictures on biblical themes, and similar products of our time have discovered a gold mine of salable material in the miraculous, the awe-inspiring, and the unbelievable aspects of the Old Testament.

To make this commercially palatable to a larger, if not so pious, audience,

Philip C. Hammond is an assistant professor in Old Testament at Princeton Theological Seminary in Princeton, N.J.

there is usually added a considerable dash of pathos (tender parting), zest (sex), and rugged courage (gore). Often this entails the rewriting of most of the biblical account, a necessity entered into with so much gusto that a whole new body of tradition is being created, and accepted as "biblical" today! Commercial use of the biblical materials thus strives to make that material lifelike, and hence to destroy the basically mythological nature of its content.

Our church schools also have been guilty of the same practices. This has been the result of stressing certain motifs, of continuing certain formats of presentation, and by the quite reasonable desire on the part of teachers to make the materials fascinating and realistic. If such approaches were guided by sounder scholarship, less harm would be done. Unfortunately, however, this requirement is too generally overlooked. Thus we tend to emphasize separate events of the Old Testament instead of their individual and collective meaning and purpose. We publish photographs of the locale of biblical stories, and distribute drawings and paintings of biblical happenings. Hence we tend to employ the most scientific teaching devices and methods to impress upon the minds of our children biblical content whose essential message we have not even understood.

We even revive long dead conflicts (the unhappiest being that between religion and science) to show that the very materials we are irrationally misusing are not in conflict with rational principles. When one has to prove the Bible, generally there is some grave misunderstanding of the specific point being so valiantly vindicated.

It is, therefore, in this whole realm

of general misunderstanding that the business of de-mythologizing has begun and continued. In the case of the biblical literalists, de-mythologizing, via their very literalism, is a combination of mediæval, pre-scientific thinking and post-Reformation pietistic bibliolatry. As a result, the literalist sees only the outward form of the Bible and misses its penetrating insights.

The modernist (liberal, scientifically minded) commits the identical error, but for the opposite reason. Freed, today, from both a pre-Renaissance world view and from the unreserved respect for traditional religious views, these biblical critics subject the text to the cold scrutiny of the modern eye. Thus, that which appears to be unbelievable, literally, is deleted as being so, actually. Hence cut versions of the Bible, for rapid reading, summary moral content, junior readers, and other purposes, have become common.

Regrettably, proponents of such modern views often do not have the background of Near Eastern linguistics, history, geography, and archaeology, which alone allow for professional opinions in this regard. Not understanding the text, they presume, in the name of common sense, to remove that which they cannot comprehend. That this is biblical literalism in precisely the same sense as exhibited by the fundamentalist, who retains what he cannot understand, is irrefutable. Thus, for example, the conservative declares the story of Jonah to be a literal tale of miraculous deliverance from the sea, while the modernist spurns it because it seems to be miraculous—both missing the entire point of the book! Literalism obscures the issue in both instances.

The commercial user of the biblical



Where Bishops Are Buried

By Frances Mitchell Meeker

WHILE OHIO has produced more Methodist bishops than any other state, New York claims to have supplied burial places for most of them. Fifteen bishops are buried in New York. Ohio takes second place, and Tennessee, third.

Strangely enough, the first Methodist bishop, Thomas Coke, on a mission to Ceylon and Java, was buried in the Indian Ocean.

Francis Asbury was first buried in a friend's family graveyard near Fredericksburg, Va. A month later his body was placed under the pulpit of Eutaw Street Church, Baltimore. Forty years later it was removed to Mt. Olivet Cemetery, Baltimore.

John Emory was first buried in the family vault of Eutaw Street Church and finally in Mt. Olivet.

Robert Richford Roberts was first buried in a cornfield on the family farm near Lawrenceport, Ind. Later his body was removed to the DePauw campus.

Holland Nimmons McTyeire removed the remains of William McKendree and Joshua Soule from neglected graveyards and reburied them on Vanderbilt Campus at Nashville. Bishop McTyeire is also buried there.

Six other bishops buried in Nashville are Horace Mellard DuBose, Oscar Penn Fitzgerald, Robert Kennon Hargrove, Isaiah Benjamin Scott, John James Tigert, and Paul B. Kern.

Adna Wright Leonard, killed in an airplane disaster during World War II, was buried in Reykjavik, Iceland, but later his body was brought home to his native Ohio. The one bishop buried in Arlington National Cemetery is Earl Cranston, Union army captain.

At least five bishops are buried in Rose Hill Cemetery, Chicago. They are Leonidas L. Hamline, William L. Harris, Joseph C. Hartzell, Charles C. McCabe, and Stephen M. Merrill.

materials is generally not involved in the matter of either fact or piety. If the story is well known, and if a degree of spectacular handling can be given it, publicity will enable profits to be reaped. Literal "realism" becomes the aim, and, unfortunately, often is the achievement, of such ventures on the part of the commercial exploiter. No misunderstanding of the text is involved, but no real understanding is accorded it, either. For the market place, the story of Jonah is just another fish story.

But why re-mythologize? The answer here is found in the work of biblical scholars extending back to the very beginning of biblical research. Scholars have found that certain of the biblical materials, technically defined and classified as myths, legends, and folk-lore, served in the development of the Old Testament as vehicles for the message being presented. That this is a matter of fact is no longer a matter of dispute, but the fact of the presence of these literary forms has led to a misconception of them and their place within the biblical framework. Simply because a story is a myth, or legend, or any other literary form, it does not therefore become wrong, or un-true, or dishonest. Rather, the essentially concrete categories of Semitic thought required that concrete devices be used to transmit abstract ideas.

To the Eastern mind of three millennia ago, the concept of a saving God was best illustrated by his acts; the explanation of the origin of racially similar, but politically and religiously different, peoples was best expressed in terms of common, but questionable, parentage; historical events were glorified by exaggeration of their details; heroes were accorded additional claims to just fame; unpalatable ideas were cleverly disguised in pleasant dress. All of these features, plus many others, are to be found in the wealth of mythological materials in the Old Testament.

Thus it is, for example, that the Creation story is rehearsed in a sequence of days, that Ishmael's race springs from Abraham's seed, that landmarks are explained by human events, that the Moabitess Ruth is lauded in a day of racial purity, that wickedness is punished by tower, flood, suffering, and dread disease, and that hope springs anew from rainbow, Covenant, and Messianic promise. Such are the stories which put flesh upon the bare skeleton of Israel's firm belief in her God. They become the bearers of simple, yet profound, truth, the means of interpreting complexity, the tools for shaping the abstract into the firm lines of the recognizable concrete.

The present unscholarly tendencies to de-mythologize the Old Testament may be traced back to a misapprehension of the work of the great German biblical scholar H. Gunkel, and his successors,

since the beginning of the present century. Applying the canons of literary structure to the Old Testament materials, Gunkel classified the form types of the literature and investigated their history and background. This became the standard technique of the *formgeschichte* school, and has since been applied to the New Testament, as well. This technique is perfectly valid as a method, and has produced results of great importance for Old Testament research.

However, isolation and identification of literary form is not an end in itself, and must always be followed by an attempt to relate that form to meaning and context. It is here that the techniques of the *formgeschichte* school are often mishandled, by those outside scholarly circles, for unless the final steps of synthesis are carried out, one merely classifies, and may well misunderstand through rejection of the method, or through rejection of the results, or by failure to comprehend the meaning of either.

It must also be realized that whether or not a given part of the Old Testament is historical, or even literally true, is totally irrelevant both for its religious and its critical evaluation. What is to be considered, above all else, is the inherent message which the vehicle is attempting to convey. The external form of the message (the *mythos*) is of no significance in terms of its content, except as an item of literary classification.

Had the Old Testament relied entirely on the literal appearance of its packaging, the product would not have survived changes in fashion. Yet, it was the very genius which clothed truth in such concrete dress that achieved its timeless transmission! The eternal quality of the biblical message is embodied in the fact that the vehicles used for its conveyance can say the same thing to every age, since they are only vehicles. Thus religious truth can still speak to the hearts of men with the same impact it had in its original writing, if men but comprehend the content of the message by penetrating beneath its apparent form—by unwrapping the outer cover to behold the treasure within.

Therefore a plea must be made today to return to an appreciation of the Old Testament's use of literary devices, to accept them as they are, and to see them as vehicles of religious truth which must be recognized and understood. In terms of de-mythologizing the Old Testament, the results of fundamentalism, liberalism, and commercialism have all been secularism. The Bible has, therefore, been denuded and robbed of its truest and deepest meanings by complete lack of understanding. Let us re-mythologize the Old Testament and regain the impact of biblical teaching and biblical insight into the truth of the relations between man and God in the contemporary world.

What Makes an Institution

Church-Related?

By RALPH T. ALTON



Ralph T. Alton is the bishop of Methodism's Wisconsin Area. He does not attempt definitive conclusions in this article, but he wants to raise these questions with his fellow Methodists. A selected number of your answers will be carried in a future issue of CHRISTIAN ADVOCATE.

WHAT IS A church-related institution? The answer to that question impinges on a doctrinal matter: the nature of the church, and on a strategical problem: the relationship of Church and State. Yet the Protestant Church in general and The Methodist Church in particular has no clear cut answer to the question.

Relationships between institutions and The Methodist Church, particularly in the fields of health, education, and welfare, range all the way from outright ownership and control, to courtesy agreements based on the participation of Methodists in the origin or development or operation of the institution. In some cases a Methodist conference assumes responsibility for some financial support of the institutions within its boundaries which it acknowledges as being related to The Methodist Church. But there are other institutions listed as Methodist Church-related that receive no official financial support from the church at all, except as Methodist people give direct support in terms of private philanthropy.

At least three fourths of the members of the governing boards of institutions, owned or controlled by The Methodist Church are required to be members of The Methodist Church. But there are many institutions related to The Methodist Church that are not so obligated.

Certainly The Methodist Church in its institutional expressions is not sectarian-minded. We do not expect our hospitals to minister only to Methodists or to make Methodists out of their patients. We would not want our colleges and universities to exclude from their faculties

or student bodies members of any other church groups, and we would not require a specific denominational loyalty in the religious program of their campuses.

The church's ministries to health, education, or welfare needs should represent the spirit of concern for the personal fulfillment of those served that characterized Jesus' ministry to people. To the extent that The Methodist Church has a special emphasis on the right and responsibility of individuals to a personal relationship with God we would expect that emphasis to be evident in the attitude of the institution toward the people it serves.

This calls for an interpretation of the nature of the church in the light of its institutional expressions. If a hospital or a college is to be considered church-related, must it demonstrate its ministry as an agent of the church or is it qualified by a humanitarian concern which may be compatible with the spirit of the church, and which the church therefore acknowledges?

Is an institution that strives to serve medical or educational needs with a concern for their total fulfillment as persons an arm of the church whatever the terms of its charter or the structure of its Board of Trustees or the restrictions of its deed? In short, does the term "church-related" define a spiritual or an organizational relationship?

From the point of view of the church, this raises the question as to whether the church has a stake in any program of service to the needs of men where the interest of the church and the inter-

ests of the institution may be mutually compatible. From the point of view of the institution, this raises the question as to whether acceptance of identity with the church in terms of some point of mutual interest necessitates an organizational relationship that may be more limiting than helpful.

This relates to the matter of the separation of Church and State. This principle is based on the conviction that the Church must not use its organizational structure to influence the State for its own advantage, and that the State, in turn, must not use its facilities for the encouragement of any particular religious group.

But does that mean that the Church and the State can have no mutual concerns? May an institution—"church-related" in that it accepts a spiritual dimension in its service which the church recognizes as correlative to its own concern and makes an identification with it—share in any program which the federal or state government may develop for the encouragement of health, education, and welfare services? If the answer to this question is negative, then it forces institutions into a choice which they ought not have to make. And it encourages a secularization of welfare and education services which I do not believe is necessary.

I have asked more questions than I have answered. But I believe that before we can delineate a clear-cut policy to implement the principle of the separation of Church and State, we need a definition of what is meant by a "church-related" institution.

I visited Behind the Iron Curtain

By J. RICHARD PALMER

WITH A DOZEN other college presidents I recently spent ten days behind the Iron Curtain. I have never had spelled out so clearly before, through experiences which were both intellectual and emotional, the need the world has now for the message and the many humanitarian services of the Church of Jesus Christ.

Let me share some of those experiences with you.

For years I have known that the churches and cathedrals in Russia have been converted into other uses. But upon seeing St. Isaac's Cathedral in Leningrad, the third largest in the world, rising in its gold-domed majesty, it was still a devastating experience to hear our guide calmly tell us that this building, of course, was now a museum. I asked: "A museum of what?" He answered simply and coldly, "Of itself."

We visited three of the five cathedrals in the Kremlin itself. They are now used only, we were told, "as reminders of the decadent past."

Even more frustrating was the morning spent visiting the ancient Kiev-Pechersk Monastery whose history goes back nine centuries. One of its former places of worship now houses an exhibit of hand-made products, another houses an anti-religious museum. Here full-time guides show visitors through the many rooms filled with cartoon-like illustrations ridiculing religion.

All of this is the result of the official policy of a government now controlling the lives of one third of the population of this earth—over 900,000,000 people. This entire movement got its start when Christianity was 1900 years old; it has grown to this tidal wave power and dimension during the lifetime of most of us.

If you are teaching in an American university or church-related college, sit with me for a moment in the presence of professors in universities behind the Iron Curtain.

Your first shock will be to discover, as you gather around a table with heads of the various departments of the Uni-

versity, that one of them is head of the department of atheism. You will also discover that while the rector (president) heads the institution in name, in reality the head is the secretary of the Communist Party in that district.

The rector of the University of Kiev told us, "We all think alike here. We do not disagree on any issue." He explained further: "If there is a question that needs interpretation, such as the United Nations activities, I simply ask the Party Secretary. He gives me the answer, which I in turn pass to the department heads, who pass the ideas on to the professors, who then lecture accordingly."

In Prague, at old Charles University, we heard the rector say in a similar vein and with a straight face: "There are no varying points of view in the department of philosophy."

While I am not unaware of some of the sharp inconsistencies between our democratic declarations and the social practices of the same, I came to see with refreshing enthusiasm and open patriotism, the incalculable advantages we have here in the area of academic freedom—the right of the scholar to ask basic questions, to pursue truth to its ultimate answer down any avenue of investigation.

I wish that every seminary graduate, before taking his first preaching assignment, could live for a few days with some of our men who, in preaching behind the Iron Curtain, must be careful to leave out of their sermons and prayers any interpretation of the Gospel.

In Leningrad we got our first taste of a government-controlled press. The first information we were to read in the *Moscow News*, a government newspaper published in English for consumption by tourists, was so grotesquely biased we laughed about it. We had just come from New York City, where Khrushchev was making his table-pounding scenes with childlike glee. Nothing was said about such antics in Russia. Instead each new issue carried long articles and appropriate headlines praising Khrushchev. For example, one headline read: "The Voice of Reason Grows Louder in UN." Another said: "Soviet Proposals in UN Make History."

From Leningrad we went to Prague,

A Methodist college president returns home fearful that we might lose what a third of the world's population has already lost.

and then on to West Berlin, which stands as a glittering island of freedom in the midst of Communism. Berlin is a city of sharp contrasts. There is probably no other place in the world where even the casual observer can, in a matter of minutes, see so clearly the very obvious differences which exist between the results of a communist economy on one hand, and free enterprise on the other.

Physically, West Berlin is clean, healthy, prosperous, and vital, while East Berlin is still piled with rubble, grown up to weeds, dull, and showing little evidence of economic vitality.

Academically, the Free University of West Berlin illustrates the difference between the East and the West. This is the youngest university in Europe, founded about 12 years ago. It cares for about 11,000 students. Its name is sacred to every student and professor. Most of the professors are persons who have escaped from behind the Iron Curtain where they were forced to teach Marxism, and where academic freedom is unknown.

In 1948, some students seeking academic freedom escaped and set up headquarters in West Berlin. In co-operation with a few professors, they started a new university called, appropriately, Free University. They found support and grew, receiving a gift of \$3,000,000 from the Ford Foundation. Their plant is now valued at \$15,000,000. Interestingly enough, 40 per cent of the students come from East Berlin.

If you feel the Lord has not spoken clearly to the bishop concerning your more recent appointments, or perhaps the members haven't been showing proper appreciation for your labors among them remember communist-controlled East Berlin.

Dr. Ernst Scholz, the district superintendent, took us there. The church building we visited is a prefabricated shed or barracks-type building with a small steeple on the front. It serves both as a home for the pastor and his family and as a place of worship. It is heatless, and the people stand to worship. Seldom have I been so inspired by men as I was in the presence of these men of quiet strength, who illustrated so perfectly a completely selfless, sacrificial commit-

J. Richard Palmer, a member of the North Iowa Conference, is president of Morningside College, Sioux City, Iowa.

meat of life to a cause they obviously believed to be more important than life itself.

The intense hatred for Communism, Russian style, seemed to increase in direct relationship with one's proximity to Russia. In Finland our guide referred to the Communists with a tone of voice that let us clearly understand that her opinion of them would be left unspoken only because in our presence it was unspeakable.

But over in Frankfurt, the president of our Methodist Theological Seminary had another fear. In an informal conversation with Dr. Sommers, he told us he was more afraid of the practical materialism of the West than theoretical materialism of the East.

He elaborated by saying that now that the dangers of war seemed distant, and now that material possessions, creature comforts, were increasingly available, the "fox hole" Christians of the recent

past were finding it easy to ignore Sunday morning worship.

He pointed out that the worship of practical materialism in West Germany was probably the result of a series of frustrations which have been compounding themselves in the lives of the German people during the past half century or more. First there was the intense nationalism under the Kaiser. Then after the catastrophe of World War I they suffered economic and moral decay. Then came the collapse of the Weimar Republic and the adulation of Hitler. World War II brought new disillusionments and has been followed by occupation by the Allies and the threat of Communism.

Being unable to find any lasting faith, many older persons have turned to what, in reality, amounts to a worship of materialism as their source of security.

On the one hand, we are threatened by the aggressive, dynamic, openly avowed dialectical materialism which de-

nies the existence of God, derides the practice of religion in any form, has the political form of an absolute dictatorship and publicly states the goal of world control.

On the other hand, if we admit to Dr. Sommers' fear, we have a more insidious enemy in the form of a practical materialism, the worship of which is calling men from the worship and the practice of the Christian faith, and in which we spell success not in growth toward godliness, but in the accumulation of material things and powers.

Now that my tour is over an ominous fear remains with me. Communism, in its hob-nailed boots, has taken over one third of the earth's population while we have lounged around in velvet slippers arranging for an early retirement to the ideal life. We need to wake up and demonstrate stewardship through hard work. What we have is worth saving and needs sharing.

a news story

Speaking in Amarillo, Tex., Robert Welch, founder of the right-wing John Birch Society, charged that 7,000 of the 200,000 Protestant ministers in this country are either Communists or communist sympathizers.—RNS.

An Answer for the CRITICS

a pastoral letter

(Sent by Los Angeles Bishop Gerald H. Kennedy to all the ministers in his Area, and reproduced here with his permission.)

TO THE PEOPLE Called Methodists in the Southern California-Arizona Conference:

The Methodist Church both by words and deeds fights Communism and its evil. Our Methodist missionaries are opposing communist attempts to invade Africa and Asia. Our Methodist brethren are serving Christ behind the Iron Curtain at the risk of their lives and at the cost of their security. Our free pulpits proclaim the freeing power of the Gospel of Jesus Christ to free men here and around the world. Our churches are at work every day to keep us morally strong and spiritually able to combat tyranny either from the left or the right.

I hear of little groups who in the name of anti-communism are endeavoring to spread suspicion, fear, and hatred in our communities. They use the methods of the Communists such as sowing dissension, making unfounded charges, telling lies, and denying freedom of speech and opinion. They follow a narrow, party line, which accuses our leaders in government, education, and religion of subversion simply because they disagree with some of

their opinions. Their hysteria is revealed by an attack against the churches and the institutions of democracy.

If any man has anything against one of our preachers, our Discipline provides for charges to be made to a committee. The Methodist Church will act, and if evidence is forthcoming, the accused will be brought to trial. If he is guilty, he will be dismissed from our ministry.

But these groups do not present their accusations honestly and openly. You see, there are laws of libel in this country. They use slander, rumor, gossip. I do not propose to have the ministers of this Conference intimidated by such tactics and I am asking them to preach the Word without self-consciousness, compromise, or fear. I have told them that the overwhelming majority of Methodist people expect them to do this and will not countenance intimidation. We will not always agree, but we will respect our freedom in Christ. The Methodist Church disavows such pressure groups now and forever.

We have been through such periods before, and this too, will pass. The Christian Faith is love, freedom, and the power of God. America is the great hope of the free world because it repudiates communism and all who follow its ways. In the meantime, I call upon all our people to rededicate themselves to Christ and The Methodist Church. Our task is to spread scriptural holiness throughout the land and reform the continent. We do not propose to be hindered in the work God has given us to do.

CHRISTIANS are called of God to become creative forces in the world. They are elected to participate in the building of the new society. Christianity is thus the religion which demands leadership of its adherents. But creative Christian leadership comes from an increase in knowledge and wisdom, from an ever-deepening understanding of the biblical revelation, the Church's mission, and the world in which we live. The paramount need, therefore, is for Christian minds in the making.

But what is a "Christian mind in the making?" It is a mind on its way toward an ever-deepening understanding. It is an attitude as well as an achievement. It is a soul that has heard God's command to wake up and start taking the time and trouble to think.

The Christian mind in the making is on pilgrimage. It looks carefully to the past in order to fix its gaze upon the future. It strives to see long-range consequences and thus frees itself from the tyranny of the immediate present. It is humbly aware of its mistakes; it does not brood over them, but it reflects on them and learns from them. Failure is one of its proven teachers.

It knows that the welfare of mankind is more important than the special interests of a select few. It prays and reflects until the Christ-like vision of the depth and breadth of human suffering, sin, and need gives permanent direction to its policies. It is resourceful in all practical affairs. That is, it looks carefully at alternative courses of action and seeks out better ways of accomplishing God's ends. It hungers for greater knowledge of God and strives to identify his concerns in the world.

The Christian mind in the making does not read everything. It is selective, and sometimes it takes up books and articles that are not easy to understand. It is willing to go to trouble to gain knowledge and wisdom, for these are necessary in God's work. It seeks daily to learn from every significant experience. It improves itself through the experiences of others past and present. It seeks and finds its special sphere of effective operation. It does not allow pain and tragedy to become total losses. It meditates on the joys of life, the simple tender relationships that enrich the hours, until it sees in them a wonder that transcends their immediate glow. It is increasingly aware of the mystery and splendor of life. No significant encounter is lost upon it.

It knows with increasing assurance that life is secure in God. It holds fast to the belief in the final triumph of righteousness. It starts each day against the background of an assured victory. So

Mack B. Stokes is associate dean and Parker Professor of Theology, Emory University, Candler School of Theology.

God is engaged in realizing his kingdom, and we are honored to have vital roles in that task.

CHRISTIAN MIND

the Christian mind in the making presses forward in its pursuit of understanding until it is necessarily in a position to assist in the moral and spiritual leadership of mankind.

Why is this kind of mind necessary? First, because the spiritual life requires it. A leader is a growing person and spiritual growth is always preceded by an increase in understanding. No man can stay the way he is. Change is a fundamental law of life. Either we go forward or backward, up or down. Just as civilizations and flowers begin to die when they stop growing, so it is with Christians. But how do we grow spiritually?

There is an amazing correlation between growth in understanding and growth in Christian experience. There is no real movement toward greater spiritual depth and vitality without an increasing clarification of our knowledge of God.

Emerson says in an entry in his *Journals* for October, 1844: ". . . the first and the second and the third part of art is, to keep your feet always firm on a fact." This is even more true of the Christian life where the soul advances on the stepping-stones of actualities confirmed.

Again, the world's needs call for increasing numbers of people who are minds in the making. Any candid appraisal of our life as Christians reveals that we are marked by an appalling lack of genuine initiative. There are real achievements. But these are pathetic in comparison with the staggering needs of people throughout the world. Christians are not sufficiently identified as the moral and spiritual leaders of mankind. The Church lacks maneuverability.

A. N. Whitehead, of Harvard University, used to say that initiative is the essence of genius. He went on to add that everyone has a certain amount of genius. If, in view of the world's need, this initiative should show itself anywhere, it should do so through the lives of Christians. But the full measure of our resources cannot be brought to bear upon the needs of mankind primarily because the level of our thinking does not come up to the requirements of the age in which we live. Christian compassion must be awakened and put to use by the

Christian mind in the making. When our understanding is inadequate to the need our compassion and our deeds will fall short also.

There is no way of being genuinely aware of the far-reaching struggles in the world today except by the courageous adventures of the mind. By way of illustration consider a few of the most pressing problems which require creative thinking on the part of Christians.

MARXISM as a theory and communism as an international movement must be comprehended. It is not enough merely to say that communism is a foe to be fought to the death. Its theory needs to be criticized far more extensively by force of argument and its errors identified for everyone to see. Moreover, Christian minds in the making need to suggest genuinely creative, constructive and workable alternatives to communism in troubled communities of the world. This approach is incomparably superior to that of those who, without really knowing what they are doing, label everyone a Communist who differs with their social and political views.

Christian minds must reconsider in the light of the world community the idea that a nation is an ultimate unit. In a true sense one of the tragedies of the 20th century is that the idea of nationalism has been so persistent that subjugated peoples have not considered any alternative course to freedom. On the part of the great and small nations as well as of those seeking liberation, it is as if the idea of nationalism were as unalterable as the laws of nature. To be sure, every Christian must be a good citizen of the nation to which he belongs. But the adventuring Christian mind must probe into international affairs and ascertain whether people might not be better off under quite different arrangements from those now given the sanction of finality.

No problem today is more urgently thrust upon us than that of race relations. The whole world is caught up in it. There are no simple answers because the problems are amazingly complex. Some things could be immediately put into effect which would remove the

In the MAKING

By Mack B. Stokes

source of obvious tensions. Those little gestures and superficial suggestions in society that a group is inferior or belongs by nature on a lower level—these offenses can and should be removed with dispatch. For no modern community can be served well by reminding large numbers of its citizens that they are by nature second-rate.

On the other hand, there are problems that are too deep and intricate for obvious solution. The great humanitarian ideal which came to us through the prophets, and Plato, and Jesus, and which in the modern period was fostered by such free thinkers as Locke, Voltaire, Conate, and John Stuart Mill—this ideal has always been counteracted by certain elemental non-rational forces which cannot be ignored. The dream of liberty for everyone has an inherent attraction. But the practical people in the world are forced to ask whether or not all individuals are being properly prepared to enter into the privileges of this liberty. Is not liberty earned? Does not responsibility go with it? Are not rights attended by duties? What if people are unwilling or unprepared to assume responsibilities? Where are the best places for Christian leadership to act first? These are dislocating questions, but they have to be asked by every sincere humanitarian.

Clearly, then, Christian minds in the making are needed to effect creative and workable responses to racial tensions so that all people may receive those benefits which God wants them to have.

World religions other than Christianity need to be understood along with their accomplishments and failures during the past few centuries. Toynbee and others are suggesting that we consider the possibility of selecting the best in all religions and forming them into a kind of eclectic religious force. This is an alternative which will appeal to some sophisticated minds, and it involves issues of colossal importance to the future of Christianity and the world.

Here, there is some danger that people of refinement will be so fascinated by the ideal of tolerance that their practical understanding of how religions really become forces in the world will drift far out to sea. For in matters pertaining to religion the office of reason is not to form

a mixture of inherently different elements, but to identify the good in religion and show its validity and relevance. The concern for tolerance is a permanent feature of the Christian mind. But religions are not formed from fragments; they grow like living organisms. Only Christian minds in the making can so much as begin to speak persuasively in these matters.

Finally, the commission to win the world by persuasion and to proclaim God's power to transform life requires Christian minds in the making.

Some say that our task is to witness to what Christ has done and leave the rest to God. But they have missed the true meaning of the Bible. For there God shows his determination to move through involvements with finite persons toward the Lordship of Christ. Therefore, the nature of our role as Christians becomes clear.

The teachings and life of Jesus decisively show God's policy of involvement with his creatures. Hence, the Incarnation. This comes to concrete expression in the Sermon on the Mount. Some say (1) this Sermon is a call to a kind of legalistic perfection. Others say (2) it presents man with an impossible ideal so he will seek God's grace in Jesus Christ. Still others tell us that (3) the Sermon on the Mount contains ethical teachings which were intended only for that brief period just before the expected end of the world. Therefore, they were not intended to be lived out in an ongoing life.

There is some truth in all three of these interpretations, but in the light of the total biblical revelation, as well as of the Sermon on the Mount itself, they miss the heart of the matter. It may well be that in some of the early Christian churches the reading of the sayings of Jesus in Matthew 5-7 and in Luke 6:20-49 was preceded by the proclamation of the grace of God in Christ. Jesus intended for people to seek and receive the grace necessary for carrying out in this present life the spirit and deeds to which he so carefully called the attention of his followers.

But it was no accident that he put into the prayer which he taught his disciples the words, *Thy kingdom come, Thy will be done, on earth as it is in*

heaven (Matt. 6:10). Too often Jesus has been pictured as an impractical person who did not mean what he said and therefore did not intend for his followers to do what he plainly taught. While not everything is to be taken with a ferocious literalism, any view which takes away the essential practicality of the Sermon on the Mount misses the point.

Paul's example, coupled with his advice, constitutes the most powerful challenge to creative practical thinking that has ever been presented to Christians outside the four Gospels. This is particularly evident when we grasp the meaning of the apostle's precepts in the context of his whole theological perspective. The Christian belongs to the God who is actively engaged in realizing his Kingdom. The Christian, whether layman or minister, has been honored by being chosen for a vital role in that Kingdom. He must apply his mind to the task and bring his own particular talents to it (1 Cor. 12:27-31). This calls for athletic disciplines of the soul, for the Christian does not want to be disqualified in the race which he has been appointed to run (1 Cor. 9:24-27).

CHRISTIANS must ever be mindful of the wrath and judgment of God before which all kinds of mediocre living stand condemned (Rom. 1:18; 2:6-16; 1 Cor. 6:9-10; 2 Cor. 5:10; Gal. 6:7). They must "strive to excel in building up the church" (1 Cor. 14:12, see also 3:10); they are to abound in God's work (15:58); they are to seek the higher gifts and the more excellent way (12:31), and they must give proof of their love (2 Cor. 8:24). They are not to be children in their thinking. Paul said, ". . . be babes in evil, but in thinking be mature" (1 Cor. 14:20). The followers of Jesus Christ are to avoid folly and to "understand what the will of the Lord is" (Eph. 5:17); they are to increase in the "knowledge of God" (Colo. 1:10). Their love must abound more and more "with knowledge and all discernment" (Phil. 1:9). In short, they are to press forward in the things of God (Rom. 8:1-4; Phil. 1:9-11; 3:12; 4:8).

But not in their own strength. God's great resources are available to give assistance and victory (Rom. 8:31-39; 1 Cor. 1:20-31; 10:13). For those who believe, there is the "immeasurable greatness of his power" (Eph. 1:19). Paul places these teachings in the deeper dimensions of the spirit when he shows that they flowed freely out of the hidden springs of his prayer life. He prayed that God would give his children in the faith "a spirit of wisdom" (Eph. 1:17), and fill them with the knowledge of his will in all spiritual wisdom and understanding (Colo. 1:9).

Similarly, we too are to pray daily that God will enable us to be Christian minds in the making.

for Mrs. Preacher



ALL WE DID was ask, "Will the minister's wife become chattel while her clergyman-husband grows into an intellectual giant?" (*For Mrs. Preacher*, Feb. 2), and the next thing we knew we needed a stepladder to get up to the top of the incoming mail pile—which is to say we had a gang of response. Some of the replies make pretty interesting reading and we thought you might like to peer a little over the editorial shoulder.

For instance, one minister's wife, Mrs. Sue Bosserman of Kansas City, Kans., writes, "With three children aged one-and-a-half, two-and-a-half, and three-and-a-half, I sometimes feel I personify the dilemma. I find the pace and demands of life with the pre-school set exhausting, especially when their daddy's job leaves him little or no time or energy for family concerns."

"And alas," she continues, "your illustrative figure of 'an intellectually refreshed, spiritually illumined man of the cloth stepping through the study door at dinner time' suggests that for the minister the quest for the growing life of the Spirit is an easy one. Our experience would seem to indicate otherwise. For if my meditations are curtailed by household cares, even more so are my minister-husband's by a flood of committee meetings, paper work, administrative detail, and petty but insistent demands on all sides. Our mutual problem has certainly made us each more sensitive to the other's needs, but unfortunately, has not left either of us free to be much help to the other."

"Probably the most helpful aspect has been one which you suggest in advocating that the wife be a good listener to accounts of her husband's intellectual adventures. Since my reading time comes in bits and snatches I usually survey our periodicals first, indicating to him those articles which I find most valuable. He, in turn, reads aloud to me from his current studies at mealtimes or on those rare evenings when he is home. This interchange does not mean any 'submerging of interests.' Nor does this mean any

preoccupation on my part with professional technicalities.

"Dr. William Douglass, in the current Boston University *Nexus* (Vol. IV, No. 2, page 12) states that the problem for the ministerial husband and wife is that 'one is forced to grow, to transcend oneself. This self-transcendence is possible only through a vital, living, personal relationship with God.' Agreed. But it seems to me that the validity of the relationship begins with motivation not 'forced' but 'compelled,' that is, more inner than outer-directed. Thus at the very core of my real self there is a continual longing for intellectual growth and spiritual maturity. This makes it much easier for me to accept a parishioner's laughing remark that, 'the trouble with you is that you want to save the world,' than the comment of a prominent minister's wife that, 'The trouble with some ministers' wives' groups is that they want to improve our minds.'

"I admit to idealism, but feel it is balanced by realism. The frustrations this situation causes go without saying. But if I have learned correctly, frustration is a part of growth."

"St. Paul supplies the inspiration for the phrases that we 'grow in Christ,' that we are 'going on to perfection,' that we 'seek to fulfill our high calling.' The merest glimpse at the writings of those who have had spiritual adventures compels one to seek further, and surely, in no other realm is it quite so apparent that the more one learns the more one finds she does not know."

"And then the obstacles raised . . . by the joyful job of being a thrice-blessed mother! I have freely expanded Augustine's thought that the continuance of your longing is the continuance of your prayer, to a conviction that surely the continuance of your longing is simply a part of the continuance of your spiritual growth."

"Perhaps, if anything, the minister's wife has an easier quest than most, for her husband is very likely to understand, encourage, and even inspire and guide

her in the search for spiritual values. Certainly the first step must be a communication of these concerns between the minister and his wife. And certainly the goals will differ with each family and each person. But surely no real satisfactions result without some honest intellectual exercise and spiritual discipline."

And here's one from Mrs. Joan Bare of Philadelphia, who makes the problem seem lighter.

"I feel," writes Mrs. Bare, "that when a minister looks for a wife he is not looking for someone to be his intellectual and theological peer. Rather he wants someone to love him and someone to whom he can pour out his problems after a rough session with the official board, someone in whom he can confide, and someone who will be an understanding and good listener. I don't think we should try to compete with our husbands. Instead we should complement them. I wouldn't want to be . . . as theologically learned as my husband. I can excell in other fields and thereby complement his work."

"I think, first of all, we must realize that individual ministers vary greatly in their own degree of intellectuality. This could play a big part, where the wife is concerned as to how much she should develop her own intellectual field."

"My own temporary solution," writes Mrs. Donella Siktberg of East Glastonbury, Conn., "is to set aside time for reading after the children are in bed. Some choice TV programs have been missed and several desirable evenings out, but mentally I am happier."

She continues, "In relation to the problem posed by Mr. Seward Hiltner in *The Christian Shepherd* (Abingdon, \$3.) I tend to feel that the minister's wife cannot separate herself from her husband's work as may the [wife of a] dentist or doctor. . . . The parsonage ought to contain a team, pulling together for the advancement of the Kingdom."

This gives an idea of the way ministers' wives are thinking.

And a preacher's wife's husband wrote to say this: "When I come home in the evening I am not concerned with more religious talk. This sort of thing has been going on all day. Frankly, I am learning to love my wife more each day because she is herself. She is not trying to be intellectual for my sake."

Another preacher writes of life in the parsonage this way: "Sure we don't have time to waste, but we love every overcrowded minute of it, and comes the day when anyone says my wife isn't my intellectual and cultural equal, as well as a very competent, talented *hausfrau* and mother, I get upset—to put it mildly."

And this would almost lead one to think that ministers think their wives are wonderful to beat the band—just the way they are!

—MARTHA

SERMON STARTERS

For the second half of Whitsuntide

Is Christianity in Retreat? July 9. Scripture: II Corinthians 4:5-10, 16-18. Hymns: 12, 175, 392, *The Methodist Hymnal*.

BISHOP JAMES PIKE has declared that Christianity is in retreat. He admonishes that the only way to reverse the retreating march is to speed up our efforts for church unity, to eliminate the gap between announced beliefs of Christians and their practices, to discard our man-centered perspectives by refocusing religion around God, and to give proof of the relevance of our faith by effecting change in our culture.

These are all significant issues and have been popular themes for sermons, books, and articles for some time. Never in the history of the church has so much been said and done by so many on these very issues. We must remember this charge of retreat might represent more of a journalistic license for popular consumption rather than new theological insight.

Certainly, in a geographical sense, Christianity is in retreat. The loss of China and now the precarious condition of the Congo, both showcases of Christian missions, are enough to make us re-evaluate our whole mission enterprise—not to discontinue our mission efforts but to strengthen them.

We are told that Moslems are winning Africa at the pace of seven Moslems to one Christian. Even countries which are politically friendly to the West have imposed sharp restrictions on Christian expansion. As Edmund Perry states, this is a non-Christian world.

Indications are that instead of winning the world for Christ, the best we are going to be able to do is to win the world for those who believe in spiritual values.

Shall our claims in the mission field be for the exclusive truth of the Christian faith? Or shall we follow the principle of accommodation in which the Christian faith communicates the truth of the Gospel out of the culture of the people? If we choose this later approach will this be interpreted as retreating, or as a necessary role of Christianity in this age?

However, this question of the Church

or Christianity retreating is a good one for the pulpit to handle periodically. We are now aware that more is required than to have the front doors of the church open. Evidently, many have come and "were not fed." In fact, we hear much more about the Church "going out" than about "coming in" to the Church—not refuge but penetration.

The best work in the inner-city movement has come when we have stopped trying to get people to come to established church buildings, and instead have gone to the people in a decentralized program, perhaps including store front buildings for worship. The team ministry is one way which a larger church can reach out to the people at new edges for work and need. The larger parish does this same thing for the rural churches.

Perhaps Bishop Pike's best service in talking about the Church retreating is to give us an immediate yardstick of the health of a given local church. If his four issues are ignored by a local church, then that church is retreating. If accepted, then so far as this age goes, that church is advancing.

On Saying Yes to Life. July 16. Scripture: Matthew 4:1-11. Hymns: 19, 179, 460, *The Methodist Hymnal*.

THE CHRISTIAN faith is life affirming in contrast to the religions of the far East which are life denying.

The story of the temptations of Jesus is a familiar reminder that there are times when we must say "no" and mean it. There are many situations in personal desires which require a decision of yes or no (all too often life does not divide so easily). The phrase "living it up," may seem glamorous but by its own description it exhausts life. We must meet many situations in our personal and social experience with a resounding "no."

Unfortunately, so many Christians allow themselves to dwell in the muck of the negative that they deny themselves the lift of the grandeur of life.

The creation story in Genesis describes each act of creation as, *And God saw that it was good*. We have been preoccupied for some years not with the sinful-

ness of man to the neglect of the full doctrine of man who is not only sinner, but also the bearer of the image of God. The Gospel is not the bad news of judgment, but the good news of redemption. Learning to say yes to life is to learn to respond to that which brings hope into "life." Mahalia Jackson, who has held large audiences by her blues songs, says her favorite songs are Gospel songs because there is hope in them.

God has created man for a purpose. Man can reject the world as evil in his search for a God who is believed to be apprehended in some other worldly fashion. Or man can discover the work of God in the matters of this world. What is it in life on which man depends, not only for his physical survival but for his understanding of what makes life worth living? The vision of God as companion comes to one who learns the art of saying "yes" to life.

Or finally, learning to say "yes" to life involves some deliberate or conscious acceptance of responsibility for life. Vocational choice has been for many a way of saying "yes" to life. Dr. Mellon was inspired by Dr. Schweitzer to return to school to become a medical doctor. With training completed he began his work at the Mellon Hospital in Haiti and then could say, "I once was running away from life and the things that plagued and bored me. The hospital and its many patients brought me the greatest life I could know."

Crowded Emptiness. July 23. Scripture: Galatians 5:16-25. Hymns: 21, 183, 324, *The Methodist Hymnal*.

THOMAS WOLFE once described the inner feelings of crowded emptiness as a person standing on a busy street corner in New York City with traffic and throngs of people rushing by.

To be sure there are some who live in such isolation that they hunger for associations. A nurse who lived alone appealed to be taken into a home where she could know family ties again. Shut-ins eagerly watch from the window hoping that someone will come to the door and visit with them. There are those who

yearn to be again with someone they love just to talk, or to be in his presence—anything to escape the imposed silence. Wistfully, some appeal to crowds hoping to lose themselves in busyness. This is good, for it is one way to dispel self-pity.

However, most of us live in a feverish pitch. Our date books are full and we move from one thing to another faster and faster. It would seem at times that we are almost afraid to be alone, or to stop. We have black boards in the kitchen so the family can leave notes for each other as they scurry in different directions. Although the hours are filled, they are not fulfilling. We develop a hungry look which obviously is unconnected with our stomachs (John Galsworthy).

This feeling of crowded emptiness can take several forms. It can be an exposure of superficiality: Acquaintances, but not sustaining friendships; knowledge about religion, but little knowledge of a compelling faith; awareness of the law, but a dullness to the power of the Spirit. Paul Tillich reminds us that "depth is the lost dimension of religion." Crowded emptiness exposes lack of depth.

Or again, crowded emptiness is a failure to understand relationships. Possession of facts, but no thread to weave the facts together in the cloth of life; possession of the parts, but inability to put the puzzle together. Jesus had much to say about the pearl of great price, and pearls before swine. The purpose of the Christian Gospel is to proclaim a saving relation between God and man, and between man and man.

Or again, this crowded emptiness is the result of the depletion of our spiritual reserves. It is not physical exhaustion resulting from feverish activity which causes our trouble, but the neglect of our spiritual reserves which so frequently follows in the wake.

Several have said that when they rose in the morning to face a day of heavy duty and chores, they would spend twice the time in meditation. "Churches are not museums for the mind, but restaurants for the spirit." (Edgar Jackson.)

Christians Alive, July 30. Scripture: II Peter 3:10-18. Hymns: 2, 172, 197, *The Methodist Hymnal*.

EDWIN AUBREY had a favorite phrase of summarizing the task of the Church and its ministry as preventing the "living faith of the dead from becoming the dead faith of the living."

Whatever else our Lord had in mind, he clearly was interested in showing his followers how to live. His promises of finding eternal life had the prerequisites of properly handling this life, as he told the rich young ruler. Perhaps it is fair to say that Christianity is a religion for tomorrow because it is a faith for today.

"If we are going to be Christians," says Bryan Green, "we have to be Christians in our own day and in our own

generation." Although this seems to be an obvious truth, critics inside the Church say there is a disturbing discrepancy between what Christians profess and what they accomplish.

New Testament times recorded that these Christians were a nuisance because they were turning the world upside down. J. B. Phillips reports that his translation work has impressed him most of all with the vitality of New Testament Christian living.

Christians Alive is a descriptive way of saying that Christians need to give an accounting of themselves at every broken place of personal life and of society. Being a Christian makes a difference in what one is and does. Although we can't tell the players without a score card, the world ought to be able to tell a Christian without a membership book. The local church that is making a difference in its community is a church that is alive. Neither impressive property nor neglected buildings, but evidence of loving hands that keep the property prepared for its mission.

Likewise, not crowds of people who support missions, but a congregation that has a mission and therefore supports missions.

Christians Alive are not those who reflect things as they are, but those who strive for that which should be. A lay leader is right when he states, "the things that were good enough in the past are not good enough any more."

The Demon of Noonday, Aug. 6. Scripture: II Timothy 4:1-7. Hymns: 267, 178, 328, *The Methodist Hymnal*.

HOW DOES ONE keep from running out of steam in life? Dr. Fosdick called it, "the power to see it through." Boredom is the demon of noonday.

Many people die long before they are buried. Kierkegaard addressed his colleagues as "fellow dead men."

"Dear Daddy, I love you, I hope you live all your life," these words reported by Walter Russell Bowie are not only words of hopeful safety for a father in danger: they are also prophetic words.

The tragedy of life is not that people die, but that they lose their reason for living.

A minister when told he had cancer,

bounced back with his declaration that he would work as hard as he could each day with his regular duties, determined "to praise Him as long as he had life."

Paul had a good deal to say about fighting the good fight, running the course, and keeping the faith.

Paul Elmen claims that boredom is "an occupational hazard in the business of being human."

Life becomes wearisome because there is no surprise in it. Living can degenerate into a kind of routine monotony. Surprise can have its architectural expression, as in the work of Minoru Yamasaki who delights the viewer with what is not expected.

Worship services in our church need this relief from the demon of noonday. The disarming prayer by Myra Scovel reveals how stale we can get in our worship:

*"We thank Thee God, that Thou art here,
We hear the preacher say;
But unlike us this boring hour,
God does not have to stay."*

Judith Churchill figures that one third of our waking life is spent in idleness or unmeaningful experiences. Even a vacation can know this demon of the noonday.

"Boredom is mental and emotional tension which occurs when what we are doing lacks sufficient motivation or surprise." (John Gibson.)

The demon of the noonday is not always an invited guest. Life can force one in a situation from which there is no physical escape. Sometimes pastures look greener because they are.

Olin Stockwell has said the things that saved him from boredom and hopelessness during his prison years in Red China were his sense of humor, his New Testament, and the Grace of God.

Such mingling of the human and divine can displace this demon of noon-

On the Ragged Edge of Blasphemy, Aug. 13. Scripture: Matthew 12:31-37. Hymns: 17, 171, 329, *The Methodist Hymnal*.

A FREQUENT charge made against Jesus and his disciples was that of blasphemy. That generation couldn't tolerate divine claims by men. Anyone who would question the truth of the sacred law and appeal to a higher authority of spirit was subject to suspicion.

Jesus' words that he came not to destroy the law but to fulfill the law only made matters worse. This could only be the claim of one who thought he was God. Though Jew and Gentile acknowledged this Jesus who was the Christ, his generation could not settle on who he was.

The age of the disciples knew Him to be human and therefore had to demonstrate him as divine. The age of the apostle knew him as divine and had to

(continued on page 19)

Whitsuntide

The traditional color for Whitsuntide, after Trinity Sunday, is green. This is the season of the Holy Spirit, and the birth and expansion of the Christian Church. Special days for the season are listed in the Christian Advocate for April 27 (p. 15).

Books of interest to pastors

The Theology of the Gospel According to Thomas, by Bertil Gärtner. Harper & Bros., 286 pp., \$5.

Reviewer: ROBERT M. GRANT is professor of New Testament at the University of Chicago.

The Gospel of Thomas continues to be one of the most stimulating discoveries ever made in relation to the New Testament. What is it? Everyone agrees that some of its hundred or so sayings of Jesus are Gnostic in origin; the question is whether or not the sayings which resemble those found in the canonical Gospels come from oral tradition and deserve equal attention. Professor Gärtner of Uppsala does two things in this book. 1) He gives illustrations which show that when *Thomas* was written both Christians and Gnostics were accustomed to interweave Gospel sayings in the way they are interwoven in this Gospel. 2) He analyzes the *Thomas* sayings in their context to show that they were almost certainly constructed out of our Gospels in order to convey Gnostic meanings. The result is that the *Gospel of Thomas* is to be regarded not as a collection including sayings more authentic than those previously known, but as a witness to the early Gnostic rewriting of the Gospel of Jesus. This Gospel is valuable not for what it tells about "the real Jesus," but for what it reveals about those who in ancient times tried to remake him in their own image.

Prophet, Speak Now! by Robert B. McNeill. John Knox Press, 92 pp., \$2.50.

Reviewer: ROBERT E. L. BEARDEN is pastor of the First Methodist Church in Little Rock, Ark.

Here is a volume in some ways similar to the one about the Antarctic about which the little girl said, "This book tells me more about penguins than I wanted to know." Although brief this small package tells the minister and concerned layman more than is comfortable to hear. It contains a clear and concise statement of the responsibility for Christian witness today that is either not seen or is deliberately avoided by too many ministers.

The style is refreshing for its unique phrases: "substituting church work for the work of the church," "the prophet

was not against the free enterprise system but against enterprising a little too freely," "should not the social drinker take stock, not of his sideboard but of the culture in which he has been caught," "the Kingdom of God and his statistical righteousness," "we have heard entirely too much of the bleeding Jesus and too little of the red-blooded Christ," "the new converts move in and soften up the church with their cocktails of complacency." Some sermons are "too frequently quick-mixes to which they have added nothing but some moisture and a little heat."

Prophet, Speak Now says something that is being said a great deal these days, but in a more lucid, brief, and pointed manner than most. It reveals the church today for what it too often is—an institution bent on saving itself—complacent, seeking to keep everything quiet and comfortable and denying the prophet mission. If a minister would like to show a layman what is being said, this is the best book I have ever seen for the assignment. It makes interesting reading, and I do not see how anyone could possibly miss the point, whether he agrees with it or not.

I particularly liked the discussion of the plea and often legitimate reason why ministers do not speak more forcefully on some current issues; that we are so poorly informed and have a limited understanding of many great issues. This is the first time I have seen this handled in print and the brief discussion is good. I wish he could have pursued this point further.

I will confess a growing impatience with the author who, in his zeal to call out the prophet in us, did more than neglect the priestly function of the ministry. He seems to relegate it to a place of very little value and to identify it in every case with ultra conservatism and reaction. The ministry of healing, concern, love, guidance, and hope for troubled times through the Sacraments, public worship, counseling, and prayer cannot be so identified historically in the Church. This phase of the minister's work would be neglected at peril of his total concern for his people. However, Dr. McNeill does rise at last to a defense of the priestly function and admits that "so far we have spoken rather disparagingly of the office of the priest." Although he seeks to show that the two areas are co-

equal, the reader feels that the author's disappointment and disillusionment with the too often seen conservatism of the priest makes it a little hard for him to really believe that it is co-equal. But then, someone must call out the prophet who lies dormant in contemporary pulpit if even at the cost of neglect of some other area.

Read this book for a brief, pointed, and clear statement of "what is the matter with us" and give it to your concerned laymen to read.

God and History in the Old Testament, by Harvey H. Guthrie, Jr. Seabury Press, 179 pp., \$4.25.

Reviewer: PHILIP C. HAMMOND is assistant professor in Old Testament at Princeton Theological Seminary, Princeton, N.J.

Dr. Guthrie proposes to assess the views of God and of history as they appear in the Old Testament. That body of literature is seen as a witness to the revelation of truth defined in terms of how, where, and as whom the God of Israel made himself known through his acts. This thesis is traced through the various parts of the Old Testament, with its many aspects brought together in relation to the main line of the witness which the author finds evidenced. Format, language, and flow of argument all make this volume intelligible to both scholar and layman.

When one returns to the stated purpose of the author, after concluding his book, questions must be raised as to its fulfillment.

Because the distinction between the assessment of history and the assessment of historiography is not clearly drawn, the author tends to present too sophisticated a view of certain facets of the Old Testament content, to over-complicate early Semitic intellectual outlook, to value too highly the later verdicts of the Old Testament on its earlier institutions, and to be too uncritical concerning the historical value of the materials.

In regard to the transmission of the Old Testament, the author appears to be torn between the documentary and evolutionistic approach for the Pentateuch and the "traditio-critical" viewpoint concerning the prophetic materials.

On the positive side, the author's method, as a whole, results in sharpening various aspects of the witness of the Old Testament for the reader. This is assisted by the emphasis placed upon the historical side of the material, with allowance for the objections noted above. Of particular note is the background presented in connection with the discussion of the prophetic elements in Israel's religion. The prehistory of the movement, the emergence of court prophecy, and the role of the individual prophet are all exceedingly well done. The pres-

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entation of the wisdom and apocalyptic form types should also be noted for favorable comment. Finally, the synthesis of the author's views, in terms of the main line seen running through the Old Testament, points up the coherence of the materials, amid their diversity, and the continuum of the historical acts of God which unites the Old Testament with the New.

paperbacks

Pastors planning to combine vacation and study this summer will welcome some new titles just out in paperback. These softcovers have the double advantage of being light in weight (for suitcases) and in cost (for budgets), but there is nothing light in their content. Examples:

Reinhold Niebuhr, His Religious, Social, and Political Thought, edited by Charles W. Kegley and Robert W. Breitall (Macmillan Co., \$1.95), is essential reading for the pastor who wants to know how this "troubler in Israel" has affected all shades of the American theological spectrum. Originally published in 1956, it is the second volume in *The Library of Living Theology*, and contains essays on Niebuhr's thought.

An American Dialogue, by Robert McAfee Brown and Gustave Weigel (Doubleday, Anchor Books, \$0.95), is out in softcover just a year after its original publication contributed so much to the Roman Catholic-Protestant dialogue that preceded the 1960 election.

An older and sociologically oriented contribution to the same dialogue is *Protestant and Catholic* (Beacon, \$2.45) by Kenneth Underwood. While Brown and Weigel engage in polemics about the substance of their faith, Underwood examines Protestant-Catholic interaction in a New England community, seeking to describe the patterns of meaning that evolve from the local dialogues.

The Secret Sayings of Jesus, by Robert M. Grant in collaboration with David Noel Freedman (Doubleday, Dolphin, \$0.95) is another paperback that follows its hardback parent by only a year. Dr. Grant is the son of Union's Frederick Grant, long-time leader in New Testament circles. He discusses the newly discovered Gospel of Thomas.

A delightful and provocative book by a philosopher who decides that nothing is sacred save reason is *Critique of Religion and Philosophy*, by Walter Kaufmann (Doubleday, Anchor, \$1.45). Originally published in 1958, it includes 100 sections in which an incisive philosophic mind examines, among others, Freud, Kant, and Niebuhr. He will outrage and encourage you.

Pastors who attended annual conferences prior to the 1930s will enjoy the reissue of Harold Frederic's *The Dam-*

nation of Theron Ware (Doubleday, Dolphin, \$0.95). This is a fiction story of a young Methodist pastor, written in 1898, and concerns his fall into "worldly ways." It moves slowly as fiction, but is valuable as a historical examination of early 20th-century Methodism. The description of an annual conference session is alone worth the price.

Kierkegaard buffs, and their number grows daily, can add a new book to their library. The latest is *Christian Discourses*, translated by Walter Lowrie (Oxford Press, Galaxy, \$1.85) and written in 1848. These are some of Kierkegaard's later writings, and express something of the joy he knew as a Christian. A good antidote to those critics who mark the Danish theologian off as the apostle of despair.

Other important titles include:

Three from Scribner's excellent new series: *Beyond Tragedy*, by Reinhold Niebuhr (\$1.45); *Reason and Revelation in the Middle Ages*, by Etienne Gibson (\$1.25); and *Christianity and History*, by Herbert Butterfield (\$1.25).

Fools for Christ, by Jaroslav Pelikan (Muhlenberg, \$1.35), essays on Kierkegaard, Paul, Dostoevsky, Luther, Nietzsche, and Bach.

From Jesus to Paul, by Joseph Klausner (Beacon, \$2.95) a noted Jewish scholar who discusses the relationship of Paul to Christianity and to Judaism.

Frustration and Aggression (Yale Press, \$1.25) by eight scientists of human behavior, who describe personality patterns that should help the counseling pastor.

Love and Conflict by Gibson Winter (Dolphin, \$0.95) examines contemporary family problems and finds that things are not the same as in the old days. This is an excellent book for adult group study, especially for husbands and wives who have lost the ability to communicate with one another.

The Next Day by James A. Pike (Dolphin, \$0.95) is a thoroughgoing "how-to" book, but coming from Bishop Pike, it cannot be superficial. Deals with guilt, remorse, sickness, and similar personal crises.

Kerygma and Myth, by Rudolf Bultmann and five critics (Harper Torchbook, \$1.45) is the book first published in England in 1953 that started demythologizing on its way in this country. Includes a new article by Austin Farrer.

The Sacred and the Profane, by Mircea Eliade (Harper Torchbook, \$1.45) is a worthy successor to Rudolph Otto's *The Holy* in exploring the nature of religion.

Meta-Politics, The Roots of the Nazi Mind, by Peter Viereck (Capricorn, \$1.75). A re-issue of a 1941 book that probed the development of nazism. Includes a new chapter by the author assessing the movement two decades later.

—JAMES M. WALL

Sermon Starters

(continued from page 16)

acknowledge him human. Back and forth the ages have argued, claimed, and sung.

Our generation has not been free of this historic debate and we have lived on the ragged edge of blasphemy, denying either his divinity or his humanity.

The saints have known the experience of the dark night of soul when man lives between that margin of doubt and despair, and hope and confidence.

There may be those never tempted, never uncertain, never discouraged. But most men walk closer to the edge of blasphemy, where perversions are preferred to perfection, and the hope of a redemptive God is an embarrassment.

Unashamed to Believe. Aug. 20. Scripture: Romans 1:11-19. Hymns: 263, 173, 376, *The Methodist Hymnal*.

DR. N. WILLIAM PUSEY admonished a graduating class at Harvard "to speak the word of God without reserve or embarrassment."

Prominent men in science, public affairs, education, business, and the arts have voiced their faith unashamed.

Max Planck as a modern scientist would engrave over every laboratory the words, "Ye must have faith."

Einstein was a mystic who loved his fellow men and bowed in deep humility before the majesty of God.

Judge Luther Youngdahl was speaking as layman to laymen (with ministers listening in, we hope) that we need "to get off the launching pad of apathy, indifference, and half-loyalty" into a vigorous and dynamic faith.

Dr. Arthur S. Flemming completed his government service to return to a college presidency with a profound belief in intercessory prayer.

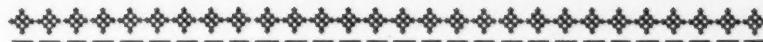
The Herman Wouk opening describes "This is My God" and tells of how much it means for him to leave his Broadway responsibilities and join his family for Sabbath celebrations.

This is a day when many Christians join with Paul in declaring they are not ashamed of their faith.

This passage of Paul expresses a conviction. If we were as clear about our faith as was Paul we would be unashamed: "It is the power of God for salvation to everyone who has faith."

Paul displays a confidence that the righteousness of God is revealed in Jesus the Christ. This must have been the same confidence that swept in on Handel when he composed the Messiah: "I did think I did see all heaven before me, and the great God himself."

For Paul there can be no doubt that this conviction about Christ which he held with confidence led to trust. For Paul faith was the giving of himself. It is the entrusting of one's self to God.



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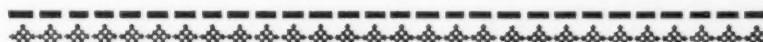
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ADVOCATE Special Report

THE CHRISTIAN Church has a Berlin crisis of its own. East German Communists continue to insist that some of the church's bishops and lay people are in alliance with the "militaristic" West German government.

In both East and West Germany, the 40-million-member *Evangelische Kirche in Deutschland* (EKID), the largest Protestant group, has in years of bitter persecution held on to life with a seemingly slender thread. But so healthy is its witness that its great lay movement is being copied in many countries. The EKID itself is a federation of Lutheran, Reformed, and United Churches, and its churches are partly state-supported.

The *Kirchentag* (DEKT) or lay congress set for July 19-23 in West Berlin may prove a boiling point in the religious cold war. First, it was planned for both East and West Berlin then forbidden to be held in East Berlin on the charge that it has a political character. East Germany offered Leipzig as a site, technical assistance, and entry permits for 5,000 West Berliners, 10,000 West Germans, and many foreigners. It objected, however, to the presence of what it has labelled the church's "NATO wing," "NATO" bishops, and "atom-happy militarists."

Chief among these, in communist eyes, is 81-year-old Bishop Otto Dibelius, foe of totalitarianism for 25 years, recently retired EKID chairman, and veteran of many fracases with communist leaders. On a speaking tour of the U.S. last fall he urged its citizens to make great strides in evangelism and bolster Christianity in the international battle with communism. If Berlin falls, he said, all of Germany will fall in three years, and Europe in 10. He said that 10,000 East Germans who work in West Berlin each day make impossible a unified communist nation in East Germany. He is World Council of Churches co-president.

New EKID chairman is Dr. Kurt Scharf, 58, who lives and preaches in East Berlin, was a relentless foe of Nazism, and who plans to attempt restoration of official relationship between the EKID and the East German government, broken off in 1958.

Hans Seigewasser, head of East Germany's secretariat for church affairs, has charged that at the 1959 *Kirchentag* which brought 400,000 Protestants to Munich, West German churchmen linked themselves with "militaristic and revengeful" policies of West Germany by having special meetings for army personnel, and refugee and expellee groups. "Ecclesiastical exponents of NATO," he said, were misusing the DEKT for incitements against East Germany and for *revanchist* (the reclaiming of territory) agitation against Poland and Czechoslovakia. These matters, said the communist leader, are vital to international negotiations on Berlin. If the EKID would stop its chaplaincy agreement with West German armed forces, a sore point with the Communists, then East Germany could revise its own atti-

tude on all questions of co-operation, Seigewasser declared.

The DEKT presidium said its decision to have the lay congress in Berlin after all was made with full agreement of both East and West German churchmen. It branded the communist charges as false, and said that proposals to hold separate congresses is another attempt to split the EKID as one of the last all-intact German organizations.

Interviewed by the CHRISTIAN ADVOCATE while on a U.S. visit, West Berlin Mayor Willy Brandt said it is "pure nonsense" that EKID is linked with the Bonn government. He charged that a refusal last February to let some members into East Berlin for a synod meeting was a grave anti-church provocation, an unchristian game, and violation of Berlin's four-power status. West Germany neither can nor wishes to influence the church, he said, while East Germany is determined to split the EKID. Mayor Brandt attended part of the synod meeting, held in the Western sector. At the meeting, East German bishops voiced their solidarity with those of West Germany.

Also at the meeting, a statement asked German Protestants not to "shut their eyes and ears again" when "terrible happenings" were revealed at the Eichmann trial. (See *Special Report*, March 16.) An EKID commission reporting on disarmament said that so far no reconciliation of contrasting views could be made.

Methodism's North-Eastern Annual Conference, not a part of EKID but of the free church and the only Methodist conference covering parts of East and West Germany, called for a ban on all nuclear and other weapons in 1960.

Dr. Martin Niemöller, president of the Evangelical Church of Hesse and Nassau, and leader in its anti-atomic-armament wing, has scored "certain West German circles minimizing its dangers by saying it adds to the safeguarding of the Christian West." He also has warned that opponents of communism must promote their beliefs as zealously as Communists promote theirs and that the latter "is the only ideology . . . for which sacrifices are being made." He has criticized the EKID for conformist policies which some of its members claim endanger church unity.

East Germany has approximately 6,000 Protestant pastors, and some of them leaving their posts is a sore problem. A recent EKID ruling says they may not be employed in West Germany, even if recognized as political refugees and transferred by the East German Church. On the other hand, it is recognized, some who are in danger may have no time to ask permission to leave. EKID appealed to pastors, families, physicians, and professors to remain where they are, that "all men, including the powerful and the powerless, are in God's hands." Farmers were asked to do their best to bring in the harvest, as "the land remains God's in any case." This, said the Communists, "manifests the East German Protestant Churches' growing understanding of our principles."

NEWS and trends

CUBAN GOVERNMENT TAKES METHODIST SCHOOLS

Cuba's Methodist schools have been nationalized, according to the Board of Missions after telephone conversations with a reliable source in Havana.

There are 22 of them, including 16 run by local churches, with the latest enrollment figure placed at 5,000.

It is not known what happened at the agricultural and industrial school at Mayari, and Union Evangelical Seminary at Matanzas, but the takeover did include Candler, the only Methodist university in Latin America.

Four large Methodist *colegios* (elementary through high school) are Buena Vista in Marianao, Irene Toland school at Matanzas, Pinson at Camaguey, Eliza Bowman in Cienfuegos.

Up to now all private schools had been regulated in that they had to use the standard curriculum provided by the government, but were otherwise free, hiring their own teachers and teaching Bible courses if they wished.

Church schools include Wesley school at Santiago de las Vegas, Central Methodist in Havana, a school at Santa Clara, and a number of smaller ones.

Funds Are \$4 Million Short

World Service funds, totaled at the end of April, the 11th month of the current fiscal year, showed \$10,893,192 from Methodist churches, but far short of the \$15 million apportionment needed by May 31.

Dr. Don A. Cooke, general secretary and treasurer of the Council on World Service, said that all but two of the general funds were up from last year, but in most cases larger goals had been set and a larger return needed. He cited importance of all church treasurers remitting all general funds to conference treasurers before May 31.

A new fund, the Chilean and Pacific Basin Relief, totaled \$882,176; and the Bishops Appeal for Africa calling for a churchwide offering April 30, had receipts of \$11,261 before that date.

Opposes Military Action

Opposition to any government's unilateral military intervention in internal affairs of Cuba, Laos, or other nations was voiced by the Board of Christian Social Concerns' executive committee fol-

lowing the recent convocation in Washington. (See p. 24, May 11.)

All governments should honor treaty obligations, it said, and fully use procedures of the UN and regional organizations. The U.S. should try to re-establish communication and negotiate with Cuba's government.

The committee also commended the President's proposal for economic and technical aid to other lands, and the attorney general's proposals to restrict the gambling racket.

Needs Soviets' Approval to Join WCC: Bishop Nall

The Russian Orthodox Church had government sanction to apply for membership in the World Council of Churches, and in fact, could not have proceeded without such approval, states Methodist Bishop T. Otto Nall of Minneapolis. He is former editor of *CHRISTIAN ADVOCATE*, and member of a WCC group visiting Russia in 1959. (See p. 24, May 11.)

The heartening thing, he said, is that there has been a question on whether the government has been able to dictate to the churches, which hold a position in a sense aloof from the government.

The Soviets own all of Russia's churches, and have some control over all phases of church life. They tax the sale of candles, Bibles, sacred oils, and the like, though parishioners pay for repair and light bills, and general upkeep.

Bishop Nall thinks the Russian church will not play an obstructionist role in the WCC, as some claim; rather that "we will be able to get some very real information on Russia's church." Possibly, he said, admission to the WCC may open doors to implications of the Gospel in the social and economic life of Russia.

As a side effect, said Bishop Nall, it may make some differences in the WCC's conversations with Rome, though there is no assurance that this is so. It may, he added, lead to more interest on the part of the Roman Catholic Church in the World Council, and possibly a shift in Rome's assumption that the world's great religions should "return to the fold" and to the "mother church."

The Russian church is not bad off financially, said Bishop Nall, and its people are more generous in giving than

are churchgoers in some countries. He says its membership is considered to be 25 million. (Estimates range up to 90 million.)

Formerly, the Russian Orthodox Church held back from joining the WCC, feeling that the world body was controlled by the West. The Russian Church has long had serious differences with the Greek Orthodox Church, a WCC member, Bishop Nall added.

Automated Sunday School?

The perennial problem of getting more Biblical material into more young minds may be partly solved through automation, though it is not expected to put any Sunday school teachers out of work.

A device being tested at Scarritt College can help the student learn faster and better, plus leaving the teacher more time.

It could improve Bible teaching by 1,000 per cent, says Dr. Fred Rippy, assistant professor of Christian education. This automated teaching, or programmed learning as educators call it, is in the experimental stage in public schools. It consists of the breaking up of information, equal to that in a textbook, into discrete or small, sequential bits that can be shown one by one.

At each step the student writes in an answer, pulls a lever, and the correct answer appears. He can go at his own pace, is questioned at every step, and rewarded with the satisfaction of being right. It is useful for either the slow or fast student, and can be used without the



Gunther

A \$4 student-made teaching machine is tried out at Scarritt by Brunelda Paddick and Jimmy Paul, as Dr. Rippy watches.

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SPONTANEITY in discussion groups, and even in formal meetings, promotes greater interest and understanding. This portable chalkboard-discussion chart encourages an informal, impromptu approach in presenting ideas, drawings, lists, charts, graphs, or figures. It is more versatile as a visual aid than the standard wallboard, since it is readily at hand no matter where in the church the meeting takes place, and it can be handily carried to outdoor events. A pad of newsprint slipped under the permanent clips at the top converts it to a discussion chart or drawing easel. It also doubles as a poster stand.

In churches where classrooms have been created by movable partitions, the portable board is an excellent solution to the problem of how to provide chalkboards where there are no solid walls.

Teachers find it useful in regular classwork, and it holds flannel boards and teaching pictures on the 3" wide tray.

The chalkboard-discussion chart is made of oak, has rubber-tipped legs, with a 36x28 writing surface in light green. When the chart is folded, chalk, eraser, and marking pencil may be stored in the leather-like plastic pocket.

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necessity of a teacher being present.

Dr. Rippy said its usefulness can be studied and perfected, while no one is ever sure of effectiveness of a given textbook. In distinguishing between the language of words and that of relationships, he explained that if the teacher is free from the former, a better job can be done in both areas.

"We are concerned with Biblical and theological content, but more so about the relationship between pupil and pupil and between the pupil and God."

Scarritt is planning to develop programs, using the machine, for all age groups.

Warns of Birch Activities

A warning to Methodist women to be "alert to the inroads of the John Birch Society into the life of the church and community" was sounded at the recent annual meeting of the Women's Division of Christian Service in New York.

The Birch society is active in more than 30 states, it was noted.

The WDSCS, which represents 1.8 million Methodist women also:

- Re-iterated its support of federal aid for public schools, and its allocation on the basis of non-discrimination as to race.

- Criticized the film *Operation Abolition*, being distributed by the House Un-American Activities Committee.

- Called for extension of minimum wage coverage to 4,311,000 additional workers. (Congress has since passed a minimum wage bill.)

- Called for creation of a cabinet post in urban affairs and a President's committee on discrimination in housing, and an executive order barring discrimination in all housing made possible by federal aid.

Appeal to Russia on Jews

An appeal to Russia to allow contacts between its Jews and those of the U.S. has been made by the president of Rabbinical Assembly of America.

Rabbi Edward T. Sandrow said that representatives of its synagogue council could carry spiritual solace, as well as badly needed educational and religious materials, to Russia's Jews. The council is a co-ordinating agency for Orthodox, Conservative, and Reform rabbinical and

dates of interest

JULY 11-13—Southeastern Jurisdiction Historical Society, Lake Junaluska, N.C.

JULY 14-16—South Central Jurisdiction Conference for Church School Administrators, Fayetteville, Ark.

JULY 18-19—Commission on Promotion and Cultivation Annual Meeting, New York, N.Y.

JULY 21-AUGUST 31—U.S.-2 Training Program Scarritt College, Nashville, Tenn.

JULY 22-29—National Drama Workshop (inter-denominational) Lake Forest, Ill.

JULY 24-26—Institute of Higher Education, Nashville, Tenn.

JULY 28-29—Atlantic Coast Area Council, Atlanta, Ga.

JULY 28-AUGUST 2—Ecumenical Mission Conference, Asilomar, Pacific Grove, Calif.

lay groups. Its offices are in New York.

Forms 'Army of Compassion'

The U.S. peace corps is an excellent idea, but far too small, declares Dr. Frank Laubach, famed Christian missionary and literary expert, who has been asked to train people for it.

His teams have taught the illiterate in 101 countries to read 297 languages. He said the 1 million U.S. soldiers abroad should be organized for literacy and technical aid; and other technical experts should be sponsored by churches, colleges, and clubs.

The U.S. is ripe for this, he said, and everyone is eager to help. He is trying to gather an "army of compassion" in companies of 100, each to give a dollar a week to send someone abroad. Students could give 10 cents a week, he said.

Wins Church Design Award

First Methodist Church at Mt. Vernon, Wash., was one of 13 top winners in the annual design competition of the Church Architectural Guild of America, and the National Council of Churches Department of Church Building and Architecture. Its pastor is the Rev. C. H. Sprague.

A number of churchmen at the groups' annual conference in Pittsburgh agreed that although many churches of good design are being built, there are also many monstrosities. "Protestantism has excelled in monstrosities, while Rome has led the way in erection of monuments," said Dr. Theophilus M. Taylor of Pittsburgh Theological Seminary. He warned against making churches look like supermarkets, skating rinks, or the "brick pylon of the UN building with a cross added."

One architect suggested making the whole church into a chancel, getting rid of the nave entirely.

The modernists have won the battle with traditional types of architecture, the sessions showed. Today, the struggle has shifted to how to make designs reflect what the churches really believe and the way in which they teach it.

Catholics in Record Number

There are now 42,104,900 Roman Catholics in the U.S., says the new *Official Catholic Directory*, an increase over 1959 of 1,233,598 and a 10-year increase of 47.04 per cent.

There were 1,343,377 converts to Catholicism in the past 10 years, it reports.

In six years, schools have increased from 10,912 to 13,831; and the number of students from 2,590,660 to 5,652,575. Religious instruction was given under released time, vacation schools, and other classes to 3,472,176 public school children, increase of 170,775 over the previous year.

There are now 54,682 ordained priests,

220 members of the hierarchy, five cardinals, 30 archbishops, and 185 bishops.

Archdioceses with Catholic populations of more than 1 million are Chicago, Brooklyn, Boston, New York, Philadelphia, Newark, Detroit, Los Angeles, and San Francisco.

\$2.75 Million to Students

More than \$2.75 million, in the form of over 9,000 loans, has been granted by the Methodist Student Loan Fund in the past four years.

Dr. Everett L. Walker, director of student loans and scholarships for the Methodist Board of Education, also said that in five years more than \$1 million in scholarships were awarded.

However, receipts in the annual *Methodist Student Day* offering (it is June 11 in many churches) have not kept up with increased college enrollments and mounting costs, he said.

'Not Ready for Church Union'

Trying to unite Christians with "clever plans and ingenious devices" will never work, declared Bishop Gerald F. Burrill of the Chicago Protestant Episcopal diocese.

He told its annual meeting that "reunion will be achieved only by God . . . leading us all into deeper understanding of the truth . . ." He said nothing of a merger proposal of Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, though making it clear it was one of those he had in mind.

Dr. Blake's plan will be discussed at the Protestant Episcopal fall convention in Detroit.

Hits Ecumenical Council

In a sharp attack on Pope John's ecumenical council set for 1962 in Rome, *Budapest Radio* claims the meeting will have little connection with religion. The Vatican, it said, is planning it as a "kind of spiritual and religious anti-Communist NATO."

Leaving aside "obscure, theological pretenses," it continued "the aim is to unite the various anti-Socialist crusades of the different Churches, on condition that Rome play the leading role."

"The monopolistic, capitalistic, ruling circles in the U.S., and the Vatican's most generous financial supporters and business partners, find all this much to their liking."

Hit by New Postal Rates

Mission-sending groups, and persons who send mail to missionaries, will need more postage on their parcels and letters after July 1. International mail rates will go up as much as 10 to 20 per cent.

And, proposed domestic increases, if approved by Congress, would hit religious and other non-profit periodicals,

with the postage of some smaller ones more than doubled.

A weekly with 100,000 circulation may have to pay \$10,000 more a year in postage. A monthly publication with 1 million subscribers would face something like \$30,000 a year additional cost.

Uniform rates on packages will replace more than 100 individual rates, although weights which may be sent will still differ according to the size various nations will accept for delivery.

Methodist School Grows

The College of West Africa, a major Methodist institution at Monrovia, Liberia, is undergoing a \$150,000 expansion.

Half the amount is coming from Methodist churches in Western Pennsylvania and West Virginia Areas, the rest from the Liberian government, which encourages mission and church work.

deaths

T. M. AINSWORTH, retired member Mississippi Conference, April 9.

MATTHEW BOTONE, member of the Kiowa tribe and long-time minister in the Oklahoma Indian Mission, April 7.

THOMAS W. BRABHAM, member and executive of Southwest Texas Conference, former president of McMurry and Texas Wesleyan, April 12.

J. W. BRADLEY, oldest member North Carolina Conference, March 28.

MRS. W. T. BRANTLEY, wife of retired member Florida Conference, February 13.

ALFRED R. BURKE, member Wyoming Conference.

WILLIAM L. CLAPP, retired member South Iowa Conference.

RALPH C. CRANDALL, pastor at East Longmeadow, Mass., March 8.

L. G. CUMMINS, retired member Central Illinois Conference, April 22.

T. F. FIKE, retired member Montana Conference.

CARL F. GLICK, retired member Indiana Conference, February 28.

MRS. WILLIAM C. HANSON, widow of member Kansas Conference, April 19.

MRS. OLIVER HATFIELD, wife of retired member Florida Conference, February 5.

FREEMAN A. HAVIGHURST, retired member Central Illinois Conference, April 26.

F. C. HICKS, retired member North Georgia Conference, April 15.

MRS. FANNIE SULLIVAN HORTON, widow of member Louisville Conference, January 1.

J. M. HOUSTON, student pastor in North Mississippi Conference, April 10.

BERT JONES, retired member Pittsburgh Conference, March 7.

JESSE J. LIVINGSTON, member St. Louis Conference, and his wife, both killed in automobile accident during Holy Week.

MRS. DAVID MILLER, widow of member Central Kansas Conference, March 4.

WILLIAM H. MITCHELL, retired member North Iowa Conference.

FORREST A. MOORE, retired member South Iowa Conference.

T. E. RAY, pastor of Middleburg Church, Jacksonville, Fla., 22 years, February 15, five weeks after the death of his wife.

MRS. W. B. RIGG, wife of retired member Missouri Conference, April 1.

MRS. E. R. ROBINSON, widow of pastor in Texas' Panhandle plains and in Amarillo.

W. A. SMART, retired associate dean, and professor at Canfield School of Theology, April 9.

MRS. JEFFERSON SHERMAN, wife of member North Arkansas Conference, April 15.

MRS. W. J. SNYDER, widow of member South Carolina Conference, March 28.

GEORGE H. STONE, member North Georgia Conference, March 15.

E. R. STROUD, former pastor in South Iowa Conference.

VAN B. SULLINS, retired member Central Illinois Conference, April 10.

H. D. SUYDAM, member North Mississippi Conference, March 30.

MRS. EDWARD C. TAMBLYN, widow of member New York Conference, April 24.

MRS. SAMUEL J. TRUSCOTT, wife of superintendent of Philadelphia Conference Children's Home, Binghamton, N.Y.

MRS. H. H. WATSON, widow of member Little Rock Conference, April 17.

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news digest

OPEN-AIR PREACHING. "Love is where you find it," said Methodist Bishop Hazen G. Werner of Columbus, Ohio, in sending 52 ministers to preach at county fairs, state parks, drive-ins, street-corners, and other public places. Services are informal and brief, he stated.

EXPECT RECORD CROWD. Some 5,000 are expected at the July 14-16 Methodist Men third national conference at Purdue University in Indiana. Chairman is Dr. Lloyd Bertholf, president of Illinois Wesleyan; and among the speakers are Bishop Donald H. Tippett of San Francisco and Dr. Ernest C. Colwell of Southern California School of Theology.

METHODIST MOVES. Syracuse Area offices have moved to 501 E. Fayette St., Syracuse, N.Y., according to Methodist Bishop W. Ralph Ward of the 200,000-member area. In Chicago, Cokesbury's bookstore moves this fall from 740

Rush St. to a downtown site. It is another step in re-organizing the Methodist Publishing House Cokesbury Division, said William B. Sutton, manager of the 10-state service center.

The Methodist Board of Pensions Missouri Corporation in St. Louis will move about June 1 to the General Board of Pensions office at 740 Rush Street, Chicago.

CAREERS BOOKLET. *Careers in World Affairs*, listing work opportunities in the U.S. and overseas, has been published by the National Student Christian Federation. It lists openings in government, international, business, education, and religious agencies.

START 2 FOUNDATION BUILDINGS. Ground-breakings for two Wesley Foundation buildings took place in April in Chicago Area. One, at Northern Illinois University, DeKalb, will cost \$370,000 for land and buildings. First unit at St. Paul's, in Chicago, is part of a \$396,000 program to serve about 1,000

Methodist students in the world's largest medical center which takes in 7 hospitals and 9 schools.

INVITE NEGRO CHURCHES. Cleveland, Ohio's six Central Jurisdiction Methodist churches have been invited by the Methodist Union's 52 churches to join in evangelism, adult schools of religion, and use of its camp.

CONGRESSIONAL LIST. *Register Christian Opinion*, 1961 directory of members of Congress, their addresses and committee assignments, and religious affiliations, has been released by the Methodist Board of Christian Social Concerns.

MORE METHODISTS. Taiwan's Methodist membership went up 118 percent in the past four years, reports Mrs. Ralph A. Ward, Methodist missionary and widow of the Methodist bishop. There are 1,447 Methodists, eight theological students, two Chinese pastors, and 20 missionaries.

Minister Exchange Brings Unity to Methodism

The minister exchange program of the World Methodist Council is seen as a great bond of unity among the world's 18 million-plus Methodists.

This summer, eight U.S. Methodist ministers will trade pulpits with English and Scotch ministers, with those from New York and Glasgow remaining one year.

Before the year is out, exchanges are likely with Australia, Sweden, and Latin America.

This massive "swap" began 10 years ago as an Anglo-British exchange, and for the past two years Bishop T. Otto

Nall of Minneapolis, has directed it from the U.S. side.

Dr. A. Stanley Leyland of London, has handled arrangements for the British Conference. At Oslo in August they will turn their records and duties over to Dr. Lee Tuttle and the Rev. Max W. Woodward, new World Methodist Council secretaries.

Exchanging for the full year are the Rev. Richard S. Monkman, a pastor in the Bronx; and the Rev. Ivor P. Sealey of Glasgow.

Other exchanges are between Dr. Chester A. Pennington of Minneapolis, and the Rev. Arnold H. Cooper of London; the Rev. John W. Chatham of Okolona, Miss., and the Rev. Ernest W.

Odell, London; the Rev. C. Earl Livengood, Springfield, Ill., and the Rev. Harry G. Hillman, Somerset, England.

Also, the Rev. John H. Blakemore of Lynchburg, Va., and the Rev. Cyril Eastgood, Harrogate, Yorkshire; the Rev. Paul C. Bailey, Orrville, Ohio, and the Rev. Norman Eastwood of Prestatyn, Wales; the Rev. Charles H. Jack, Berea, Ohio, and the Rev. Arthur Burch, Reading, England; the Rev. Charles L. Austin, New Canaan, Conn., and the Rev. Thomas Russell, Birmingham, England.

The pioneer exchange with Switzerland involves the Rev. S. L. Nussbaum, Centralia, Mo., and the Rev. Paul Handschin of the German-speaking church at Lausanne.



Mr. Chatham



Mr. Livengood



Mr. Hillman



Mr. Blakemore



Mr. Eastgood



Mr. Bailey



Mr. Eastwood



Mr. Jack



Mr. Austin



Mr. Handschin



Mr. Odell



Mr. Cooper

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